[illegible] Treatise

[illegible]oral philosophie, con-
[illegible]ning the sayinges of the wyse,

newelye sene foorthe and enlarged by Thomas Pauffreyman, one of the Gentlemen of the Queenes Maiesties chapell.

If wisedome entre into thine heart, and thy soule delyght in knowledge: then shall counsell preserue thee, and understanding shal keepe thee.

Prou. ii.

He that desyreth wisedome, desyreth the most high and diuine estate.

Solon.

(✓)

Londini in aedibus Richardi To[illegible]
Cum priuilegio ad ima[illegible]

13 AUG 1953
LIBRARY

To the verteous, and right honorable Lorde, Henrye Hastinges, Thomas Paulfreyman his faithful and daily Orator wisheth increase of grace, knoweledge, honor, long lyfe and prosperitie.

ALthough I haue been already sufficiētly perswaded that your lordship euen from the cradle haue been trayned vp in the pathwaye of vertue, and accordyng to the professyon of a christian, haue receiued instruccions, aswell in the sacred scriptures, as also otherwise in prophane learning: the knowledge of both whiche, with age hath so largely growne, that ye nede not my helpe and furtherance, for the keeping of those thinges the better in memorye, whiche ye haue with such diligence read: yet hauing ane to your estate, vpon whose shoulders, in tyme, some charge of this cōmē welth is like to leane, (as cōmenly it hapneth to al noble mē, but most worthely in dede to those, whō God hath endued with the gift of vnderstanding and knoweledge:) I thought it not vnfitte, to presente vnto your good lordship, this litle boke, ētituled the treatise of moral philosophie, very expediēt to al estates, but most necessary (as Aristotle saieth in his Ethickes) to those ẏ by vertue of knowlage

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shall haue the gouernance of a common wealth: which ought not onely to haue good willes to doo well: but also exactly to know, and searche out with diligence, some ready way and meane, wherby they may at al times (as with a dearely beloued familiar, either in hert or in hād) receiue such aduertisementes and godlye counsailes, as shal neuer seme to swarue from such intentions, as be happely grouded in an honest & godly wil: that therby not onely the true order and high estate of princes, of nobilitie and honor, of Iustice and such other like vertues, may effectually be knowne: but also of such to be rightly vnderstāded, put in vse & practised, by theyr due & peculiar offices, to the common comfort and cōmoditie of their countrey: purchasing to themselues the fauour and blessing of god, & gathering together thinco-parable treasures of faythful and true heartes, euen prayer and prayse, or pain and losse of life if nede shal so require. Of whiche thinges, forasmuch as this my labour doth intreate, & you of a godly disposition therūto enclined, and like also hereafter to put in practise: I thought it good to dedicate this my trauail vnto your lordship, that it might the rather crepe furth vnder the safecōduit of your goodnes, to the hādes of other, that like wise are bent to seke furth and folow suche godly counsailes & witty sayinges, as are in this present treatise cōteined, to thincrease of vertue, & furtherance of al such good & liuely motions, as shal at al times redound to the glory and prayse of god, and to the necessary reliefe, ioye, and comfort of the common wealth. The spirite of God alwayes preserue you. Amen.

Thomas Paulfreyman vnto the gentle reader.

Forasmuch (gentle Reader) as it fortuned me of late being in the cuntrey to be in companye with my very frende: And finding in his hand a booke wherewith he was passing the time (entituled the treatise of moral philosophie) which because I had not before seene it, I desyred to haue it in my hande. And when I had partly read, not onely of the Philosophers liues and aunswers, but also of theyr good preceptes, counseils, and wise sayinges: I was not a litle in loue therwith, but most earnestly did require it of my frend, til such tyme as I had thorowly read it. That doone, I called to remembraunce the like worthy and notable godly sentences and good counseil that I had often read in diuers & sondry other workes. And to thintent I might place them together, and the better kepe them in memorye, and effectiously bestowe some small parte of my time in such kind of exercise as should be to the glory of God (who is the auctor of all goodnes, and furtherer of all good workes, and for the auoyding of that pestilent and infectuous cancre of ydlenes, wherby is ingendred, as we commonly see by experience, such infeccion as shortly destroyeth both soule and body: I minded this slendre & simal enterprise, which by his grace I haue finish-

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ed, requiring him to be my helper. And after I had once again diligently examined the said boke & truely noting the effect of euery chapter: wherof they wer written, whether they wer of themselues perfect, or one matter mingled with an other, or some chapters treating of diuers & sondry matters: I found that not onely in thone, but also in thother, such a singular pleasure, & large prouocacion to often reading, that euen as a man in the middest of a pleasant & fayre gardine, enuironed with bankes beautifully garnished with al kindes of most delicate & deintie swete flowers, & at libertie as him liked to take or refuse: So there I found for my purpose plentie & great store of such louely pleasures as I lusted to embrace, or was mindful to wander in suche godly exercise. I did conferre one sentence with an other throughout the whole boke: And as I vnderstode the matter, I placed it in the right chapiter. as if the chapter did chiefly speake of god, of the soule, or of the world, and so furth. Such preceptes, counsels, parables & semblables as I found displaced, & wer set abrode among sentences of diuerse & sondry matters (& also those liuely swete sayinges that I had gathered together out of other autors) I rightly placed, not onely in chapter, but also the sentences agreable thone to the other as a man would familiarely tell a tale. Also, I haue drawne into summaries the effect of euerye chapter. I haue not omitted nor left out vnwritten any part of the sayd boke, except onely certaine chapters at the beginning, that doth shewe how philosophie began, & who wer the auctors therof, and of the three partes

of phi-

of philosophie. Of the beginning of moral philosophie, & of the maners of teaching the same. And also certain of the philosophers answers, which I haue left out because of briefenes. Notwithstanding, undoubtedly the sayde chapters doeth not a litle pricke forwardes, & earnestly styrre vp the herres of the readers, louingly to imbrace the wholesome vse of this honest and godly kind of doctrine, they be so pithily & learnedly set forth by the auctour of the former treatise (namely. M. William Baldwin.) who for his trauaile & diligence in the said worke, hath of al men worthely merited great commendacion and prayse. And wheras I in the first part of this boke, haue but briefly written of the philosophers liues: & leauing out also (as before sayd) certain of their answers, which wer without doubt, both pleasant, quicke, and liuely, and would not any thing at all haue been tedious vnto the Reader: yet because that the number of those sentences which I had gathered together, wer so many, and for their worthines so expedient and necessary: that I thought it more meete those to be placed then thother, and that therby the treatise should seme the lesse to be enlarged, and the more handsome of the reader to be caried. whome I right humbly desyre, that forasmuch as I haue thus, but litle altered, and in very dede more slenderly finished the sayd treatise, which is (if it be any thing at all) worthy but of small commendacion, in comparison to the writte handling of thother: Vnto thauthor wherof, I gladly referre the whole commendacion and prayse, considering that by him, and through his diligence, I hadde first occasion to

lynde, wherof I haue (at the leaſt) I truſt, honeſtly ſpent my time: To beare with me (I ſay) where I haue ſemed not a little to be ignorant and ſlacke in doing my dueties in this behalfe: for aſmuch, as when I firſt began to take this treatiſe in hand, I was not mindful therin to be curious, to thentent I would afterwardes putte it in prynte, but onelye for myne owne paſtime and commoditie, with ſmall trauayle and little ſtudye, I ſpedelye paſſed it thorowe. Yet notwithſtandyng, after I had thus ſymplye finiſhed it, being ſene, read, and thorowly examined of other: who alſo noted the ordre of the alteracion, what worthie ſentences of diuers matters I had gathered and put in their due places to the edifying of the reader, to thincreaſing of vertue and ciuile honeſtie, what incõparable delight, godly ſolace & cõfort of mid there ſhould be found, conſidering the varietye & ſondry ſhifftes of ſo many & diuers kindes of good ſayinges & godly counſels, and how profitable they ſhould be to all eſtates and degrees of men: they did not a little encourage me, but moſt earneſtly deſyred me that I would put it furth to the pfit and commoditie of al men. And that my diligence herein (although it be but litle) ſhould onely not lye hidde for mine owne purpoſe or priuate delighte, but that I ſhould with good will, as a cõmon frende or ſeruaunt, generally to all men, ſeke alſo their profet, and at al times to doe the pleaſure. whoſe gentle requeſtes I haue moſt heartely fulfilled, wiſhing that it were in no leſſe good ordre ſette forth, then the excellencie and goodnes of the matter requireth. But I beſeche thee gẽtle rea-

der, ſu-

der, fauourably accept this my simple doing, and rather embrace this litle booke for the worthynes of the good counsel & wittie sayinges therin conteined, then to refuse or neglecte it, because it is neither finely nor wittily handled. And at the least, haue this alwayes in remembrance, that a good thing, through the vertue and excellencie of it selfe, doth at all tymes and in al places (with small setting furth) sufficientlye appeare to be of all good men worthely embraced. And although (good reader) that philosophie, & the sayinges of the Gentiles are not to bee compared with the diuine and most holy scriptures, yet are they not vtterly to be reiected and set at naught: For we be (if we will seme to credit the myndes of holy doctours) exhorted to the reading therof, as appeareth playnly by the iudgement of Saint Augustine, in his booke de doctrina christiana. cap. xl where he writeth of philosophers, and chiefly of Plato his sect: declaring that if they haue spoke ought that is true & appertinent to our fayth, we ought not only not to feare it, but also to chalēge & retaine it euen as our owne from other men, which are in dede no right owners therof. So that it shalbe lawefull not onely to credit that which is conteyned in the sacred Byble (which is the very perfect, and the true woord of God, and the touchst one wherby al truth is tryed) but also al other good doctrine and sayinges agreing to the same, whether it be of christians, Gētiles, or of philosophers (as they are here called) or of what nacion or name soeuer they be of, vnder the Sunne. To conclude (louing reader) I most hūbly beseche our almightie God, that he of his

most

moſt deare and tender mercie, will vouchſafe a-
bundantly to beſtowe vpon vs (his choſen chil-
dre) the giftes of his grace: that like as we haue
profeſſed his rule, & haue put vpon vs the badge
and outwarde ſigne of chriſtianitie, and haue
made (as we vſe to ſay, at the font ſtone) a great
and ſolemne vowe, vnfaynedly to folow, as ho-
ly and liuely membres his bleſſed word & moſte
holy commaundementes, and vtterly to renoūce
the curſed enemies of his immaculate & vndefy-
led churche (namelye the deuil, the worlde, & the
fleſhe: And alſo, being of our ſelues but earthly,
vnclouthful and ſluggiſhe, and altogether vnapte to
the exercyſe of any goodnes, ſo to enſpyre vs with
the grace of his moſt holy ſpirite, & to kendle in
vs ſuch a zeale and feruēt towardnes to the re-
membring and fulfilling of this our holy profeſſi-
on and chargeable bowe, and to vnderſtand and
depely conſider of the ſacrament, what diuerſi-
tie there is betwene the fleſhe and the ſpirite:
what mortificacion of fleſhlye luſtes, burying of
ſinne, and what riſing agayne vnto newnes of
life it ſpiritually repreſenteth. And ſo like newe
borne children and perfect chriſtians, in our con-
uerſacion to ſhew our ſelues, that generally &
before al thoſe whome we call Gentiles or hea-
thē (whoſe godly ſayinges and good counſelles
herafter folowyth) our liues & chriſtian conuer-
ſacion may ſo clearely ſhine vnto them, that the
raies and bright ſhining beames of our godly ex-
amples kendled in vs, and cumming from the e-
uerlaſting light of al worldes, euē Jeſus Chriſt
our head (who mightelye powreth the lighte of
his grace, vnto his moſt holy and vndefiled body.

And

And so floweth into the mẽbres, and with power vttereth strength according to the measure & quantite of fayth, may so comfortably appeare vnto them and among them, that so many as are called, and be lambes of his small flocke (dispersed here and there throughout the whole world and chosen to saluacion before the foundacions of the world, and are onely hid to himselfe: may be, I say, by our vnfeyned liues and dayly prayer, tyne soner trayned in vnto the feling of Gods vnspeakeable mercye, in the bloud and death of Iesus Christ his sonne and our sauiour. And that they may euen from their dely heartes confesse, (they with vs, and we with them) the true and catholike fayth: And so to trade our selues thone with thother, in holinesse and righteousnes al the dayes of oure lyues, to the glorye of God the father. Amen.

(.·.)

Take thou this treatise, thy time therein to vse,
to thend thou truly tast, these treasures to obteine
Trifle not in trauayling, thy tyme for to abuse,
take eye, but tourne eye thy purpose tattain.

A table, wherin is declared the contentes of the whole Booke.

¶ The fyrst booke.

A Briefe description of the Philosophers, Princes, and wise men, their names, and of what lignage they came of, and of what countrey they were: whose worthie and notable preceptes, counsels, parables, and Semblables, doeth hereafter folowe in this present booke.

A

¶ Fyrst of Aristotle.
Of Anacharsis.
Of Alexander Severus.
Of Agesilaus.
Of Antisthenes.
Of Anaxagoras.
Of Alexander the great.
Of Archelaus.
Of Aristippus.
Of Ambrose.
Of Augustus Cesar.

B

Of Byas.

C

Of Chilon.
Of Cicero.

D

Of Diogines. Democritus. Demosthenes.

E

Of

Of Ennius.
F
G
Of Galenus.
H
Of Hermes.
Of Horatius.
Of Homerus.
I
Of Isocrates.
Of Iustinus.
K
L
Lycurgus.
M
Marcus Aurelius.
N O
P
Of Plato.
Of Pithagoras.
Of Plutarche.
Of Pitrachus Mitelenus.
Of Perander.
Of Phocion.
Of Philippe.
Of Plautus.
Of Pompeius.
Q
Of Quintilian.
R
S
Of Seneca.
Of Socrates.
Of Solon.

Of

Of Sigismund Emperour.

T

Of Thales.
Of Theopompus.

Ti

E.

Of Xenophon.
Of Xenocrates.

The contentes of the seconde Booke.

Of God, of his woꝛkes, and of his mercy. Ca.i
Of the soule & the gouernaunce therof. Ca.ii
Of the woꝛlde, the pleasures, and daungers therof. Cap.iii.
Of kinges, Rulers and gouernours: And howe they should rule their subiectes. Cap.iiii.
Of counsel and counsellours. Cap.v.
Of honour, glorie, nobilitie & woꝛship. Ca.vi
Of lawe and lawyers. Cap.vii.
Of Judges. Cap.viii
Of Justice. Cap.ix.

The contentes of the third boke.

Of witte. Cap.i
Of wisedome. Cap.ii.
Of learning and knowledge. Cap.iii.
Of ignoꝛaunce and folie. Cap.iiii.
Of foolishenes. Cap.v.
Of death not to be feared. Cap.vi.
Of feare. Cap.vii.
Of vertue. Cap.viii.

Of

Of goodnes. Cap.iii.
Of vice and wickednes. Cap.x.

The fourth booke.

Of fayth and trueth Cap.i.
Of loue and charitie. Cap.ii.
Of liberalitie. Cap.iii.
Of libertie. Cap.iiii.
Of frendshipe. Cap.v.
Of geuing and receiuing. Cap.vi.
Of wrath and enuie. Cap.vii.
Of sorowe. Cap.viii.
Of pacience. Cap.ix.
Of prayer. Cap.x.
Of prayse and dispraise. Cap.xi.

¶ The contentes of the.v.booke.

Of instructing & bringing vp of youth. Ca.i.
Of obedience. Cap.ii
Of gentleness. Cap.iii.
Of women. Cap.iiii.
Of wine and drunkennes Cap.v.
Of tonge, Speche, and Silence. Cap.vi
Of lying. Cap.vii.
Of lust and lechery. Cap.viii.
Of flattery. Cap.ix.
Of fortune. Cap.x.

¶ The sixth booke.

Of mōney and couetousnes, Cap.i.
Of riches and riche men. Cap.ii.
Of pouertie. Cap.iii
Of diligence. Cap.iiii.
Of beginning and ending. Cap.v.

¶ The

¶ The last booke.

Of certeine briefe preceptes, counselles and sayynges of the wise, of diuers & sundrye matters, gathered and placed to gether by them selues.

Pithie meters of dyuers matters.

Of parables, and Hemblables, written by these folowing.

Hermes. Aristotle.
Socrates. Plutarche.
Plato. Seneca.

Finis.

Here foloweth a briefe discripcion of certayne Philosophers, Emperours, kynges and Oratours: of their liues, their names, of what lignage they came of, and of what countrey they were: whose worthie and notable preceptes, counsels, paradies and semblables, doeth hereafter folow in this present booke.

The first booke.

First of Aristotle.

ARistotle was the sone of Nichomachus the Phisicio borne in Stagera in Grece, who consumed hys yonge yeres riotuselye, & in wantonesse: but afterwarde he became scholare to the noble Plato. xx. yeres continually. He excelled all men in sharpnes of witte & knowlege, in diuers sciences. He was dearlye beloued of Aminntha kynge of Macedonye. He was scholemaister to Alexander the great. His voyce was small he had small legges, and small eyes, he would goe richely apparayled wyth Ringes & Chaines, minionly rounded and shauen. He had a sone called Nichomachus begotte of an whore. And as Appolodorus wryteth, he wente in hys latter daies to Athens and kepte in scholes, and dyed being of thage of. lxiii.

Of Anacharsis.

Anacharsis was a Scithian borne. And the sonne of Gnurus brother to Caduidus kinge of Scithia,

Scithia. But hys mother was a Grecian. By reason whereof, he was learned in bothe the languages, and wrote much, both of the Scithians and Grecians lawes, and also of warres & marciall affaires. Socrates sayeth he was of Athens in the .xlvii. Olimpiad vnder the prince Eucrates.

Of Alexander Seuerus

Alexander Seuerus sometime Emperoure of Rome, was a Syrian borne, in the Cuie of Arcene. Hys fathers name was Marius, who was lynealye descended from the noble house of Metellus a Romaine, called Metellus the vertuous. Hys mothers name was Mammea. He reigned .xiii. yeres. He was vertuous, wyse, gentle, liberal, sincere, and to no man hurtful. By the diligence of his good parentes, he was euer frō his Infancye, brought vp in the study of good letters, and all maner honest learning, as wel Marcial as Ciuile. He reuerenced learned mē greatly. And did no thing in the comē weale without the assistence of wise & learned coūcellours. He was at the last wickedly slaine & hys mother Mammea, by one Maximinus, whom he of a Muletour, had aduaūced to high dignities.

Of Agesilaus.

Agesilaus (surnamed the greate) was the syxt king of the Lacedemonians. He was a notable prince of excellent vertue euen frō his childhod, as in truth, Justice, temperaūce, noble courage, liberalitie, & cōtinency. wherfore he was so much honoured, & prospered so well, that he subdued to the Lacedemonians innumerable Cuies and

countreies in Asia & Grece. Of whose wisdome and prowesse, remaineth yet many remembrances. And retourning on a certeine tyme from Egipte. by a sodeine tempest, being driuen vpon the coast of Libia, died, when he was foure score and foure yeres of age.

Of Antisthenes

Antisthenes the sone of Antisthenes, was borne in Athes. And was disciple to Gorgias the Oratoure, of whome he learned to pleade. And from him he wente to Socrates, of whom he learned wisedome, and Morall Philosophie. He lyued till he was verye olde.

Of Anaxagoras.

Anaxagoras was a man of excellēt great learning. And came of a good stocke, his fathers name was Eubulus, who was verie wittie in Philosophie, and wrote muche therof. This sayed Anaxagoras was of a noble courage and verye liberall: For why, he gaue awaie all his whole patrimony, he also was master to Pericles, who afterwardes increased in learning, and was a writer of Tragedies. And in continuaunce of time, was constituted one of the Cappitaines of Athens.

Of Alexander the great.

Alexāder (surnamed the great) was the sonne of Philippe king of Macedonie. In his youth he was instructed by Aristotle in learning. He was fortunate in all hys dedes. He was of a valiaunte and stoute courage. For being but .xx. yeares of age, he vndertooke thenterprise to cōquiere al the whole worlde, by a certeine Army

of

of men prepared of hys father Philippe, whiche was of.xxvii.M. fotemen. And.viii.M.v.C. horsemen hauing no capteine vnder the age of thre score yeres. And so enterprised with moste valiaunte courage, and did set vpon the whole worlde, and had al waie the victorye of his enemies. He reigned.xii.yeres. And retourning hõewardes from the warres (in the middest of hys glorie) At the citie of Babilon he ended his life.

Of Archelaus.

Archelaus the sõne of Dõthus (as saieth Appolidorus) was a good philosopher, & very studious in Platos workes. He was firste instructed of Antilochus, a Mathematicke, and afterwarde of Theophrastus. He was a verye wittie fellowe, and of a prompte spirite, and graue in cõmunication, and muche exercised in writynge. And gaue his minde to poetrie. He also was verye studious in Homeres workes. He lived till he was.lxxx.yeres of age, and died at Athens.

Of Aristippus.

Aristippus (as saith Esthines) came to Athẽs to heare Socrates, whose excellẽt wisdome was spoken of euery wher. But whẽ Socrates was dead, he flattered Dionisius, & became a courtier. He was a merie witted fellow, & could fourme him self mete to al tunes & places: In so much that he was called of Diogenes, the biges dog.

Of Ambrose.

Ambrose was a Romaine borne, of a right aũcient and noble house. And was sometyme consul of Rome. He was a man of great fame. And of such holines, suche gentelnes, and of such excel-

lent wisedome, that not onelye in hys lyfetyme, but also after hys death he was had in greate honoure throughout all the worlde.

Of Augustus Ceasar.

Augustus was the secõd Emperour of Rome: who assoone as he hearde of the deathe of hys Uncle Julius, he hasted frõ Appolonia to Rome to possesse hys inheritance, and to reuenge the death of Ceasar. He reigned. lvi. yeres and ended his life at Nola, and was buried at Rome in the fielde of Martius: whose death the Senate (for his vertue, wisedome, and worthines) did so lament, that thei sated, that they would eyther he had not been borne, or elles being borne, that he had not died.

Of Bias.

Bias Prieneus (as saith Diogenes) was borne in Prienna. His fathers name was Teutamius. Satirus appointeth hym the firste of the seuen Sages. Some saie that he was very riche. And Phanodicus writeth that he redemed manye wõches of Mellena (which were captiues) and brought thẽ vp as hys owne daughters, & afterwardes giuing them dowries sent them home againe to their countrye vnto their frendes.

Of Chilon.

Chilon the sonne of Damagetus was borne in Lacedemonia. He wrote many versys. And held an opinion, that man by reason myght comprehend the foreknoweledge of thinges to come by the might and power of his mãhode. He was of an humble spiryte, and nothinge regarded the vaine glorie of this world. He lyued many yeres

And

And as Hermippus saieth, he ended hys lyfe at Pisa.

Of Cicero.

Marcus Tullius Cicero, was sometyme Consull of Rome: whose deuine eloquence, aboundaynce learning, sharpenes of witte, dexteritie in Actes, and most ardent loue towarde the comen weale of his countrey, cannot be sufficiently expressed by no mortal mannes tonge or penne. His auncestours were named Ciceriones, because that Tullius Appius a noble kinge of Volscis, and one of that progeine, hadde on hys Nose a marke like a Chiche, whiche is a kinde of pulse called Cicer.

Of Diogenes

Diogenes was borne in a towne called Cinope, hys fathers name was Icecius Menlar. who, being imprisoned for counterfeityng theyr Coyne, Diogenes which was of councell wyth hym fledde: And came to Athens: where he met with Antisthenes: whom vnwilling to receyue him (for why, he neuer would teach any) he ouercame with his perseuerance. He lined. lxxxx. yeres And dyed being bitten of a dogge.

Of Democritus.

Democritus was a right excellēt & noble Philosopher. In his childhode he learned of the wise men of Chaldea Astronompe, and their diuinitie. He went after that into Perse, to learne the arte of Geometrye. After that, he retourned into Athens: where he gaue his possessiōs & riches innumerable vnto the weale puplique, onely reserving to him self a litle gardē wherin he might at

more liberrie and with much quietnesse, searche out the secretes of nature: he wrote manye wonderfull and notable workes, concerninge naturall Philosophie and Phisicke. And after he had liued three score and .x. yeres he ended this life.

Demosthenes.

Demosthenes was the moste excellent Oratoure amonge the Grekes, he was firste the disciple of Plato. After that he folowed Eubulides An Orator, and vsed such wonderful diligence and labour tattaine to the perfectiō of eloquēce, that where he had a great Impediment in his pronunciacion, he by putting into his mouth smal stones, and inforcing to speake treatablye, attayned at the last to moste perfecte fourme of speakinge.

Ennius.

Ennius an aūcient Latine Poet, was borne at Tarentum, a Citie in the Realme of Naples And as some suppose in a towne called Rhudy In Italye, & was brought to the Citie of Rome by Cato the Cēsoure. For his learning, and moste honest condicions he was entierlie beloued of Affrican. In consideracion wherof, he caused his Image to be set on his Sepulchre. He made many bookes in sundrye kyndes of verses, but the stile that he vsed was somethyng auncient, rude and homelye. Yet not withstanding, they conteined verye graue and substanciall sentences of greate wysedome. He dyed also at the age of lxx. yeres

Galenus.

Galenus a noble Phisician, borne In Pargamo, was

was the sonne of one Nicō a great Geometriciā He excelled all other (both before and since hys tyme) in tharte of Phisike. In so muche, as in hys ministracion, counsaile, or doctrine, he neuer at any time sustained reproche. Also, liuinge as some dooe write, an hundreth and ten yeres (after he passed the age of .xviii. yeres, vntill the time of his death, he was neuer vexed with any sickenes, excepte the grudge of a feuer of one daye (as he saieth in his worke. De sanitate tuēda) And that happened onelye by to much laboure, he flourished in the time of themperours Marcus Comodus, & Pertinaxe, and died onely for feblenes of age, after Christes Incarnacion. About. C. lx. yeres.

Of Hermes.

Hermes otherwise called Mecurius Trisinegistus, is not onely one of the most excellent but also of the most Auncient Philosophers: of whō saynt Augustine the worshipfull doctour saieth: Atlas Thastrologiā, the brother of Promotheus the phisicion florished, and was highly accepted the same time in whyche Moises was borne: which Atlas, was graūdefather by the mothers syde to Mercurius thelder, whose Nephewe was this Mercurius Trisinegistus: which in the Eagiptiā tonge is called Hermes. Howe be it, some whiche write of him, holde opinion that he was Enoch: which as thei saie signifieth the same in hebrue, that Hermes doth in the Eagiptian tonge. And so make him in the .vii. degree from Adam, reconing after this sort. Adam begat Seeth the father of Enos the father of Cauian, the father of Malalael, the father of Matusale the

the father of Jareth whiche is the father of Enoche, which opinion (although it be not vtterly to be reiected) yet it is not sufficient without proofe to be beleued. For Enoch whom they take for Hermes was before Noes floud. In which, all the workes that were writtē, if at that time they had any vse of letters were drowned. But the workes of this Hermes of whome we intreat are yet appearing in diuers languages. wherefore it should seeme that this was not he, except we should saye that he graued it in the Stone-pillers: In which, in time of the floude, Astronomye was preserued, which might well be. And but that saincte Augustine, and Pamphilus in his Cronicle, and saincte Jerome also theruponappoint the contrary, I could wel beleue. For Jāblicus & diuers other write much of Mercurius pillers. And Mercurius was of such fame amōg the Egipcians, that they put forth all their workes vnder his name. And the poetes for his singuler learning make him a God and call hym the Messenger of Jupiter, whome, they call the God of heauen and gouernoure of all.

Horatius.

Horatius was a famouse poet, borne at Venusiū: A mā excellēt in sharpnes of wit & quickness of sentence. He was addicte to Epicures secte and somewhat wanton in maners, thoughe he liberalye noted the vices of other men in hys verses called Satiri. In balades to singe to the harpe (whiche were in .xviii. sondrie kindes of verses) he passed all other that wrote in latine.

He

He was greately in fauoure with the Emperour Augustus by the meanes of Mecenas themperours minion: who toke in hym for mirthe and witte much delectation. To whome, and to Augustus, he wrate diuers Epistles in verses, comprehending great wisedomes in compendious sentenses: And died when he was .lxii. yeres olde, as Eusebius writeth.

Homerus

Homerus, the chief of a Poetes, whose proper name was Melesigenes: But because he was blinde, he was called Homerus: whyche in the tongue called Jonica, signifieth blinde. Cicero Tuscul. v. saieth: It is writte that Homere was blind, yet se we his picture and not his Poeme. For what countrey, what marches, what hoste, what nature, what mocions of mindes (as well of men as of beastes) are expressed in suche wise that he maketh vs to see that he sawe not. Plutarchus in the booke whyche he wrate of hym, sayeth that in hys two workes, he comprehendeth both the partes of man. For in Iliade he described strength and valeauntenes of the body. In Odissea he doeth set forth a perfecte paterne of the minde. Notwithstading for his vndiscrete fabling of goddes & Goddesses, he was excluded by Plato out of his weale Publique.

Of Isocrates.

Isocrates was a Grecian borne, and came of a good kinred & was in his youth wel brought vp in all

in al kindes of good maners. And when he came to age and discrecion, he was an hearer of Gorgias the Oratoure whose disciple he continued, vntill such time as he was well learned both in naturall and also in moral Philosophie. He liued an hundreth and two yeres, and died for verye age, and was honorablye buried.

Iustinus.

Iustinus being an Emperour of Constãtinople, came of a very poore & base kinred. Hys mothers brother Iustinus Emperour before him was but a swineherd. He succeded his vncle at thage of xiiii. yeres in thempire: and gouerned it nobly by the space of. xl. yeres, augmentinge it honorablye. He was a right wourthie and excellent prince: But he was not a litle corrupted wyth Auarice, and wyth the heresies of Entichianus and Pelagean. And not long after was berefte of his wyttes, and so ended thys life when he had lyued .lvi. yeres.

Of Licurgus

Licurgus was the lawe maker of the Lacedemones. He was a man of great vertue and wisdome, and so moderate and iuste, that when he might haue reigned after his brother Poludecta, woulde not take it vpon hym, but gouerned the realme to the vse of his yonge Nephewe Cabrilaus. To whome, beinge of age, he restored the kingdome. And in the meane time garnished the Citie with moste honest lawes.

Of Marcus Aurelius Antonius.

Marcus Aurelius Antonius was an Emperoure of Rome. And a Romaine borne. He succeded

ded his father Pius in the Empire: his mothers name was Domiciado. He was a prince of excellent vertue, wisedome and learning, & semed to be prouided of god against the troubles & miseries whiche hapned to the comen weale in hys tyme. For vndoubtedlie without hys greate and meruelous wisedome, the empire had ben soze appaired, or welnye vterlye confounded. But he by his foresight and counsell gouerned the same & kept it frō much daūger. He made many goodly Lawes, which remainet hyet vnto this day. He died in Panony now called hungarye the. xvii. yere of his reigne, whē he was. lxii. yeres of age.

Of Plato.

Plato the prince of Philosophers. In wisdōe knowledge, vertue and eloquence, dyd farre excede al other Gentiles. He was borne in the Citye of Athens in the yere and day that Appollo was borne, as witnesseth Appolodozus: whiche was in the. lxxxvii. Olimpiad his fathers name was Ariston. He was also of the kinred of Solon. And it is saied that in his infācie lying in his cradel bees were founde to bring honie into his mouth without hurting the Child, wherof Socrates saied to be a signe of his great eloquence he first learned letters with Dion the gramarā, And exercised his youth in wrastling & feates of Actiuitie: his name was first Aristocles, and after for the largenes of his bodye he was surnamed Plato. He gaue hym selfe to make amorus verses vntil he came to thage of. xx. yeres. which after he came to heare Socrates he burned. and then moste attentiuelye he folowed Socrates

as

as long as he liued he was called diuine Plato for his excellent doctrine. And as he was writing, being of thage of lxxx. yeres & one, he ended this life.

Of Pithagoras.

Pithagoras the philosopher was borne in Samia. He was a riche marchaunt mannes sonne called Demarratus. Howbeit he was richer the his father, which was not able wyth his Merchaundise to gette so moch as he despised: which was both rich in Abstinence from couetise, and also in wisedome, which is the verye riches. Of which in his yought he was so desirouse that he wente firste to Egipt, and after to Babilon to learne Astronomy & the beginning of the worldes creacyō, which whē he had learned he retourned into Crete and Lacedemonia, to see Lycurgus and Minoes lawes. In whiche when he was perfecte, he wente vnto Cenona where was a people excedinglye genen to Luxurye & al kinde of vice. Among whome, he so behaued hym selfe that he reformed them from theyr euel maners: And in final time brought them to such soberues, that men would neuer haue thought it had bene possible. He was also the first amonge the Grecians, that helde opinyon that the soule was immortal. He flourished in the time of Nabuchodonosor kyng of Babilon. He kepte Schole in Italy and lyued vnto a greate Age. And after that he was deade, the people reuerenced hym so much, that they made a Temple of his house, and worshipped him as a god.

Of Plutarche.

Plutarche the Philosopher, was a man of a wonderfull witte. wel brought vp in his youth, well instructed in maners, and wel furnished in all kyndes of learning, which also grewe vp as well in vertue and learninge as in bodye and yeres. He was chosen and that worthilye, to be instructoure of the emperoure Traiane: whom he so well Instructed, that hys glorye thereby was greately augmented, as it is sayd in Polistrato the fift boke. He was faithful in his saienges and Eloquent in his wordes, and verye diligent and ware in hys maners, and of a chaste life and good conuersacion. He gaue his myude muche to teache and instructe other, and wrote many bookes. And being verie aged he died, and was buried honorablye.

Of Pittacus Mitilenus.

Pittacus Mitelenus was a notable and excellent man. He was one of the vii. wise men of Grece. In his tyme he did excell all men, both in learning and mercial feates. He was also of the Cyte Mitylene.

Of Periander

Periander (as saith Heracledes) was borne in Corinthe. hys fathers name was Cipselus. He maryed a wife called Lycydes whiche was the daughter of Procleus, a Tirant of Epidaur. And by her had two sonnes thone called Cipselus, and thother Lycophrone. Of which the yonger was verye wyse, but thelder was a foole. This Periander was wel lerned, & wrote a boke

of

of two thousande verses. And after thende of many thynges committed and done by him in his time, being of thage of lxxx. yeres, what with sorowe & madnes, he gaue vp the ghost.

Phocion

Phocio was disciple to Plato and Senocrates. He was one of the chief gouernours of the citie of Athenes: A man of such wonderfull grauitie & constancye, that he was not ysghtlye seene to chaunge his countenaunce, eyther to laugh or to mourne nor to haue his hādes out of his habite, excepte in warre: and whan he was in the countrey: He went alwaies barefooted excepte it were in the colde winter, whereof there was no better token, then to see Phocion goe shodde. His speach was shorte, graue, behement, and full of quicke sentences: And therfore the moste eloquente Orator. Demosthenes called hym the hatchet that did cut of his wordes. He alwayes kepte him self in powerte and base estate. He refused Infinite treasure sent vnto him by Alexander, and although he had beene the generall capiteine of the Athenienses in sondrye warres, and honorablye atchiued hys enterprises: yet was he best contented to liue poorelye. Fynallye, euen of hys owne vnkynde countrey man, he was condemned to deathe, whereunto he wente wyth the same countenance that he had in authoritie.

Philippe.

Philippe a kynge of Macedonye sonne of Amyntas, father of greate Alexaunder, he was from hys childehoode, a prynce of excellente witte and power, of whome thys notable thyng

folowing

folowīg is to be remēbred. After he had dāquished the Athenienses at Cheronea, he begā to reioice of his felicitie. But to thintent that he therefore should not be the more prone to iniuries towardes his subiectes, nor to haue indignacion at them whom he had vanquished he thē, and euer after, caused a child to come to his chamber dore in the morning, and to crye vnto him with a loud voyce. Philippe, thou art a man mortall. whiche he obserued so constantly, that he neuer wēt out of his chamber, or receiued anye counsaylours or suttours, till the childe hadde thrise spoken these wordes. Notwithstanding he was a Paynime.

Plautus.

Plautus was a right worthy and excellent Poete, borne in Umbria in the cuntrey of Italy. He had great felicitie and pleasure, to spend his time in making and setting furth Comedies. And when he had spent all his substaunce on players garmentes, & therby brought to extreme pouertie, he was fayne for his liuing to serue a baker in turning a Querne or handmill. when he was vacant from his labour, he would write most eloquēt and pleasant Comedies: wherin he was reputed so excellent, that Epius Strabo sayed of him. He doubted not but that the Mules would speake as Plautus dyd wryte, if they shoulde speake latine. He was in the time of Cato Censorius.

Pompeius.

Pompeius, called magnus for his incomparable victories (whose father was called Pompeius Strabo) hauing so good a grace in his visage, that frō his childehod he moued the people

of Rome moſt entierly to fauour him, for his ſinguler beneuolence, continencie of liuing, martial experience and knowledge, pleaſauntneſs of ſpech, fidelitie of maners, and eaſineſſe in ſpeaking to. He neuer required any thing without shamefaſtines, nor graunted any thing but with a glad countenaunce. In his vilage appeared alwaies both nobilitie and gentleneſs: ſo that in his flouriſhing youth, there ſhined in him maners bothe princely and reuerende. He was of a liuelye, ſtoute, and noble courage. He fortunately preuailed, and had commonly good ſucceſſe in all his enterpriſes. He greatly triumphed for his victories in Affrike being almoſt but a child. He vanquiſhed the valiaunt captaine Sertorius: a man at that time moſte famouſe in prowelle. He vanquiſhed alſo Mithridates, the great king of Pontus. And where a greate noumber of the concubines of Mithridates, women of excellent beautie, were taken and brought vnto him, he would not companie with any of them, but ſente them to theyr frendes. He ſubdued Armenia, Capadocia, Paphlagoma, Medea, Cilicia, Meſopotamya, and ſondrie other Realmes. He brought into Rome (by reaſone of his greate triumphes and victories) innumerable treaſure of golde and ſiluer. He afterwarde toke to wife Julia, the daughter of Julius Ceaſar, whiche liued not long. And whē the amitie betwene Pompeie and Ceaſar decreaſed, he was at the laſte by Ceaſar vanquiſhed, who priuely fled by ſea into Egipt: where vnder the ſafe conducte of king Ptholomeus, he was ſlaine in a bote, his head being ſtricken of, and his bodie caſte on the ſtrond, where it was

poorelye

poorelye buried, when he had lyued, three score yeres and aboue, & from his youth in most highe honoure, welth and prosperitie: on whom it did seme that fortune had powred all her treasures moste prodigallie.

Of Quintilian

Quintilian in his tyme was a worthie and famous manne. And beyng a perfecte Rethorician, taught Rethoryke in Rome: And receiued his salarye and stipende out of the Emperours Eschecker. He florished in the tyme of the holye manne Ignatius, who gouerned the congregation of christians at Antioche.

Of Seneca.

Seneca the philosopher, an excellēt wel learned man, was borne in Cozduba. And therof called Cozdubēsis: he was disciple to Stratus the Stoyche, & was Lucane the Poetes coūtreymā. He dwelt at Rome in the tyme of the Emperour & tyraunt Nero. whom he taught in his youth, in learning and maners, whiche afterwardes was cause of his death. In the time of this Seneca, Peter & Paul came to Rome and preached there. And when many of Nero the Emperours house gathered together to heare Paul, Seneca among the rest was so familier with him, and delyghted so muche to heare the diuine Scyence and wysedome whiche he sawe in hym, that it greued hym to bee seperate at any tyme from hys communication. In so muche, that when he myght not talke with hym mouthe to mouthe, he vsed communicacion by letters oft sent betwene the. &c. And on a certain time, Nero beholding hym, & calling to remēbraunce,

how he was his maister and had beaten him, he conceiued such hatred agaynst him, and seking to be reuenged, would nedes put him to death, getting him licence to choose what kind of death he woulde. wherfore Seneca seeing that his Tyranny could not be appeased, he was mindful to dye in a bayne, considerynge the easinesse of that kynde of death. And was let bloud in the vaines of his armes, and so dyed. Which death as some thynke, was forethewed in hys name Seneca, (that is to saye, Se necans) whiche signifyeth in englishe, a killer of himselfe.

Of Socrates.

Socrates (as Plato sayeth) was the sonne of Sophronisicus a lapidarie. And his mothers name was Phenareta, a midwife. He was born at Athens. He was a man of a wonderful wit. And as some saye, an hearer of Anaragoras and of Damon. He was coũted in hys time, the most wyse and vertevous man then liuing. But he at the last being enuyed of them, whiche then dyd beare the chiefe rule in Athens, was accused of Anitus Melissus the Poete, and Licon the Orator: because he spake against their Goddes, and that he corrupted their children with peruerse doctrine. At which time he so contemned death, that he woulde suffer no man to speake for hym. And therefore (as the fashion was) when he should drinke poyson, with a ioyous coũtenance he said to Anitus: I bring thee good lucke: And incontinent dyed, and finished his godly lyfe, being. lxx. yeres of age. Of whose death afterwardes, the Athenians did greatly repent them, for their rashe and hastie iudgement.

Of

Of Solon.

Solon (who for his wisedome is called one of the seuen wise mē of Greece) gaue lawes vnto the Athenicns. Among the whiche, this was one: That euery man yerely should shewe to the magistrates his substance, and kind of occupacion wherby he honestly liued. And that suche childrē as wer not by theyr parentes instructed in some honest facultie, should not be bounde in tune of nede to find them necessaries. He ordeyned also sharpe punishment for slanderers, and thē which spake euill of dead men, and abolished the cruell and bloudy lawes of Draco, which wer tempered with no equitie, but commaunded all transgressiōs equally like to be punished with death

Of Sigismund Emperour.

Sigismunde was the sonne of Charles the fowerth, kyng of Boheme, and of Hungary. He was ordeyned Emperoure. He was a prudent, wittie, learned, and noble Prince. In persone & countenance of suche maiestie, as was comelye and mete onelye in our great Monarche and ruler of the worlde. But in warre, and dedes of armes, vnfortunable: for he was oftentymes ouerthrowen & chased of the Turkes, and other enemies. And for that he was kyng of Boheme, he had it by succession after the death of his brother Wiceslaus. He reygned. xxvii. yeres, and departed this lyfe.

Of Thales.

Thales (as sayeth Herodotus, Democritus and Duris) had to his father a noble man called Examius. And to his mother, Cleobulina, of the

stocke of Cadmus and Agenor. And was borne (saith Plato) vnder Damasius prince of Athens, and was the first that euer was called a sage or wyse manne. He florished at Miletum, what tyme Oseas was iudge in Israell, and Romulus Emperoure of Rome, what tyme Senacherib kyng of the Caldees, sent the Assirians to inhabite Iewrie, whiche after the countyng of Eusebius was foure thousand, foure hundred and fiftie yere from the creacion of the world. This Thales was very well learned, both in Astronomie and Physicke. And wrote manye goodly workes. And was a Citezen at Miletū (as Valerius writeth,) and was come of a noble lignage. He was very frendly to the commō wealth, and gaue himself greatly to the study, & searching out of naturall causes. He liued as Apolodorus witnesseth. lxxviii. yeres. Hisocrates saith. lxxxx. yeres. And beyng thus old & worne in age, he died of heate and thirst whyles he beheld a triumphe in the .lviii. Olimpiade.

Theopompus.

Theopompus, an Historiographier, after the time of Herodotus and Tucidides. He was also an auncient Poete, and a kyng of Lacedemonia.

Xenophon.

Xenophon the Philosopher, was the sonne of Gryll, & borne in Athes. He was discipie to Socrates and folower of Plato. He was exceadyng beautifull and shamefast. He was a manne in those daies of great fame, for his vertue and worthinesse. He was an excellent Captaine. For he

brought

brought an army out of the extreme parties of Babylon home to theyr countrey in ſafegarde. And for his delectable ſtile in writing, he was named the Muſe of Athens. He made moſte excellente workes of martiall feates, of hunting, and keping of horſes, he lyued. lxxxix. yeres.

Of Xenocrates.

Xenocrates the ſonne of Agathenor, beyng borne in Calcedonie, was Platos ſcholer euen from his youthe. He was blūt witted and ſlow In ſo muche, that Plato ſpeakyng of hym, and of Ariſtotle, would ſaie, that the one had nede of the ſpurre. And the other of the bridle. He was graue, and earneſt, and dyre in his communication. He would kepe muche in ſcholes. He was very chaſte and liued holily, and wrote exceding many good and godly woorkes: and died, beyng lxxx. and two yeres.

The ende of the firſt booke.

In this firſt boke of philoſophers, is briefli declared,
The right order of their liues, and godli conuerſacio,
Whoſe exāples of vertue, ought ioifulli be embraced.
And to be folowed of all men, without exception.
Their counſels are comfortable in euery condition,
And next the diuine ſcriptures, ther is nothing more (true,
Thē their godli good doctrine, to trade mē in vertue

The second Booke.

Of God, of his workes, of his mercye and Iustice. Cap. i.

Hermes. That is God whiche lacketh begynning and ending: whiche God being made of none, hath by his owne power created all thinges.

Aristotle. God is the principal & chiefest good aboue al nature: whome al creatures honour and loke for.

God, as he is almightie, so in al thinges maye he worke after his owne opinion and will, except in iustice.

God is all goodnes, all charitie, all loue.

Mar. Aur. The God immortall, hath made all thinges communicable to men mortall, except unmortalitie: and therfore he is called immortall, because he neuer dieth: and we also be called mortall and fayling, because we all take an ende.

God thauctour of all goodnes, hath created all good thinges.

Plato. God is carefull for all, aswell small as great.

Mar. Aur. God is pietiful, for though he geueth vs payn, yet he kepeth the fault close.

God knoweth and seeth both the dedes and also the thoughtes of al men, from whose knowledge nothyng maye be hydde.

God

God presently beholdeth all thinges. Diogenes.

No man maye escape the iust iudgemente of God. Hermes.

As God fyndeth thee to be, when he calleth thee, so doeth he iudge thee. Phocion.

God will rewarde euerye man accordynge to his woorkes. Hermes.

The iust God neuer appeyseth hys ires agaynst vniust menne, but if the requirers be vereye innocente and meke: God is so iust, that he will not geue iust thinges, but by the handes of iust menne. Mar. Aur.

God greatly esteemeth verteous people, though in thys worlde they be little set by. Socrates.

A good man is the similitude of God. Socrates.

All the worlde is the temple of God. Diogenes.

If thou wouldest obteyne anye thing of God, frame thy woorkes according to his will.

Desyre nothing of god, saue that which shalbe rightfull, for he wil graunt nothing vniustly asked. Phithagor.

Be carefull in suche thinges, as perteyn vnto God. Socrates.

Though God exalte thee in this worlde, be not proude, nor despyse anye man therefore, nor thinke not thy selfe better then another: but remember that God by creation hath made al men alyke. Anacharsis.

Forasmuche as all menne (although they be greate synners) receiue daylye greate benefites of God: are therfore much the more bounde to thanke him for hys grace, and most heartelye to aske hym forgeuenesse, for theyr synnes and trespasses. Antisthe.

when

Hermes. When thou wilt fast, pourge thy soule from filth, and abstaine from sinne, for God is better pleased therwith, thē with absteining frō meates

Here foloweth seuen thinges to bee noted of god. The first is, let neuer man leaue god, for an other man, for feare that God departe from the miserable man in his most great necessitie. The seconde is, that more auaileth to holde vpon the part of the immortall god that is in heauen, then with all the mortall men in the whole worlde.

Mar. Aur. The third is, that men should beware to annoy God, for the yre of god doth much more domage, then the iniquitie of all men. The fourth is, that god neuer forgetteth a manne at any time, but if God bee forgotten by him a thousande times. The fifth is that god doe suffer that one should be persecuted by another that is euill, or he haue firste persecuted one that is good. The sixte is, if men will haue God fauourable vnto them in time of warre, thei must firste serue him in time of peace. The seuenth is, that God as a pitifull god, sendeth not to any realme any kinde of extreme chastisemente, but if it bee for some extreme offence committed in the same realme.

As god is full of mercye, so is he also a iuste god.

As well in aduersitie, as in prosperitie, reioyce, and thanke god.

Phosion. God supplieth where our power lacketh.

Be mindefull of god, for the remembraunce of him kepeth men from euill.

Plato. Lyke as god surmounteth all other creatures, so the remembraunce of him surmounteth all other imaginations.

The

The summe of all.

God is a substaunce for euer durable,
Eterne, omnipotent, mercifull and iust,
which guideth al thinges, in order conuenable.
A god in whom eche man ought for to trust,
who for praier geueth grace, to mortifie our lust,
In whose feare, and loue, all that shall here endure,
shall after this life, of better life be sure.

Of the soule, and gouernaunce therof. Cap. ii.

Hermes. The most precious and excellente thing that God hath created here in earth is a mā, & the richest thing to him, is his soule and reason: by whiche he kepeth iustice, and escheweth sinne.

Solon. The soule is an incorruptible substaunce, apt to receiue ether ioy or pain: both here & elswher.

Plato. By the iustice of god, the soule muste nedes be immortall, and therefore no manne ought to neglect it, for though the bodie dye, yet the soule dyeth not.

Socrates. The soules of the good shall liue into a better lyfe, but the euill into a worse

Pithago. when a reasonable soule forsaketh his diuine nature, it becommeth beastlike and dieth. For although the substaunce or the soule be incorruptible, yet lacking the vse of reason it is imputed dead. for it loseth the intellectiue life.

Plato. If death were the dissoluing both of bodye & soule, then happy wer the wicked, which being ryde of their bodye shoulde also bee ryde of

theyr

their soule and wickednes. But forsomuch as it is euident, that the soule is immortall, there is left no coumfort for the wicked to trust in.

The soule when it dyeth, carieth nothyng with it, but her vertue and learning, and hath of it selfe none other helpe. wherfore al such, as for the multitude of their sinnes & mischiefes, are hopelesse, & such as haue cõmitted sacriledge, slaughters, with such other like wickednes, the iustice of God and their owne deserues, damne vnto euerlasting deathe, from whiche they shall neuer bee deliuered. But suche as haue liued more godlye then other, beyng by death deliuered from the prison of the body, shal ascend vp into a purer life, & dwel in heauē euerlastingly.

Legmon, The immortalitie of the soule excludeth al hope from the wicked, and establisheth the good in their goodnes.

Socrates. The soule that followeth vertue, shal see god.

Boetius. The soule despiseth all worldlye businesse, which being occupied about heauenly matters, reioyseth to bee deliuered from these earthlye bondes.

Aristotle. The delightes of the soule are, to know hyr maker, to consider the workes of heauen, and to know her own estate and being.

Solon. A cleane soule delyghteth not in vncleane thinges.

The soule knoweth al thinges: wherefore he that knoweth his soule, knoweth al thinges: & he that knoweth not his soule knoweth nothig.

Plotinus. Litle teaching sufficeth the good soule, but to the euill, much teaching auayleth not.

Seneca. The wel disposed soule loueth to doe well, but

but the euill desireth to doe harme.

The good soule grafteth goodnes, the fruite wherof is saluation. but the euil planteth vices whose fruite is damnation. Boetius.

The good soule is knowen, in that it gladlye receiueth truth, and the euil, by the delight that it hath in lies.

The soules of the good be sorowfull, for the workes of the wicked. Phithago.

A good soule hath neither to great ioye nor to great sorowe, for it reioyseth in goodnes, and it sorroweth in wickednes By the meanes whereof, when it beholdeth all thinges and seeth the good & bad so mingled together: It cā neither reioice gretly, nor begreued with ouermuch sorow.

Soules be loste that delight in couetousnesse. Plato.

Whoso desireth the life with the soule, ought to mortifie it with the bodie, and geue it trouble in this worlde.

It is better for the soules sake to suffer death then to loose the soule for the loue of this life. hermes.

While the soule is in companie of good people it is in ioye: but when it is among the euill, it is in sorowe and heauines. hermes.

He is in gret daūger that loketh not to his soule.

Sickenes is the prison of the bodie, and sorow the prison of the soule.

A wise man ought to looke as carefully to his soule, as to his bodie. Socrates.

It is better to haue a soule garnished with vertue and knowlage, then a body decked with gorgeous apparell. Seneca.

wisedome, vertue, and vnderstanding, are the garnishinges of the soule.

Ordre

Order thy selfe so, that thy soule maie alwaies
Pithago. bee in good state, whatsoeuer come of thy bodye.

Dispose thy soule to all good and necessarye thinges.

Plato. Euill menne by their bodilye strength resiste their misfortunes, but good menne by vertue of the soule: suffereth them patiently, whiche patience, commeth not by might of arme, by strength of hande, nor by force of bodie, but by grace of the soule, by whiche wee resiste couettise and other worldlye pleasures hoping to be rewarded therfore with eternall blisse.

Aristotle. Blessed is the soule that is not infected with the filthinesse of this world.

The vanities of the worlde are an hinderaūce to the soule.

Plato. Woe be to the sinfull soule, that hath not power to returne to her own place, whose filthy workes of bodilye pleasure, doue hinder her from the blisseful state, and kepeth her down from the presence of God.

Plutarche. As the bodie is an instrument of the soule, so is the soule an instrumente of God.

The body was made for the soule, and not the soule for the bodie.

Tullius. Mannes soule being decorpte or taken of the portion of diuinitee, called mens, maie bee compared with none other thing (if a mā might lawfully speake it) but with God himselfe.

Catiline We vse specially the rule of the soule, and seruice of the bodie, the one wee participate with God, and the other with beasties.

Socrates. The soule passeth out of this world more swiftly then

lye then any birde that flieth.

Loke howe much the soule is better then the bodie, so muche more greuous are the diseases of the soule from the griefes of the bodie. Diogenes.

The soules life is the light of vertue, and his deaty is the darkenes of sinne.

The summe of all.

Of all the good creatures of goddes creating,
Most pure and precious is the seule of man,
A perfect substaunce, at no time abating,
which with the bodie the passions suffer can.
In vertue ioious, in vice bothe woe and wanne,
which after death shall receiue the reward,
Of workes whiche in life time it moste did regarde.

Of the worlde, pleasures, and daungers thereof. Cap. iii.

THE worlde was created by the diuine puruciaunce of god. Aristotle.

The goodnesse of God was cause of the worldes creation. Plato.

GOD created this worlde a place of pleasure & reward, wherfore suche as suffer in it aduersitie, shall in another worlde be recompensed with pleasure. Hermes.

This

Seneca. This worlde is a waie full of hidde thistles: wherfore euery man ought to beware howe he walketh for pricking of himselfe.

Phithago. He is not wise knowing he must depart from this worlde, busieth himselfe therein, to make great buildinges.

This worlde is like a burning fire, wherof a litle is good to warme a man, but if he take to muche it wil burne him altogether.

We maie vse this worlde, but if we abuse it, we breake the loue that we haue to god.

Socrates. He that loueth the world hath great trauaile, but he that hateth it, hath great reste.

Print in thy minde, and execute with liuely diligence the effect of this counsaile folowing: wherein is contained thy life and death, thy ioy and sorow, as well in this present transitorious worlde, as also in the other euerlasting worlde to come. Thre thinges thou must diligētly note, that is to say, the soule, the bodie, & the substaūce of this world. The first place of these. iii. (by good reasō) hath the soule, seing it is a thing immortal Soule. that is created and made after the figure and shape of almightie and euerlyuyng God.

Bodie. The next & seconde rome hath the body, as the case and sepulcre of the soule, and nereste seruaūt to the secreates of the sprite. The thirde roume Goodes of this world and place, occupieth the riches & goodes of this worlde as the necessarie Instrumentes or tooles for the bodye, which cannot wāte nor lacke such needefull thinges. Let then the eien of thine inwarde minde first chiefly e and diligemlye, beholde the firste and best thinge in the, that is thy Soule. Next vnto that haue respecte to thy bodie

lyfe, and thirdlye consider the worlde. He that happily (through grace of the liuing God) kepeth these three in their degrees and due order, shall suerly contente god, please hym self, & satisfie the world. First therfore care for thy soule, as for thy chief Jewell & onely treasure. Care for the body for the soules sake: Care for the worlde for thy bodyes sake. Take heede aboue al thinges that thou goest not backewarde. as he doeth that first careth to be a riche man, next to be a healthfull man, and thirdly to be a good man. where he should doe cleane contrarye, firste to studye for goodnes, next for health, and last for wealth.

He that loueth the worlde shall not fayle of one of these inconueniences or both: that is, eyther to displease God, or elles to be enuied of mightier men then him self.

This worlde is but a passage into thother: wherfore he that prepareth him thinges necessarie for that passage, is sure from al perelles.

The world is so malicious, that if we take not good heede to prepare against his wrinches, it will ouerthrowe vs to our great losse & hurte. War. Ant.

Beware that for the variable and vaine delites of this wicked worlde, thou lose not the ioyfull and euerlasting felicitie. Plato.

The loue of thys worlde stoppeth mennes eares from hearing wisedome, and blindeth hys eyes from seing through it: also it causeth a man to be enuied, and keepeth hym from doyng anye good. Socrates.

The worlde and the flesche doe nought elles but fight agaynste vs, and we haue neede at all times to defende vs from them. War. Ant.

Seneca. Man hath neuer perfecte rest nor Iope in thys worlde, nor possesseth alwayes hys owne wynninge.

War. Aur. O World, thou hast so many countenaunces in thy vanitie, that thou leadest all wandringe in vnstablenes.

Socrates. Trouble not thy self with worldly carefulnes, but resemble the birdes of thaire, which in the morning seke their foode, but one ye for the daie.

Fixe not thy mind vpon worldly pleasures, nor truste to the world, for it deceiueth all that put their trust therein.

Hermes. He that seketh pleasures of thys worlde, folowyth a shadowe: which, when he thinketh he is surest of, vanisheth and is nothinge:

War. Aur. The Children of vanitie dooe abyde in the Dongeon of this worlde, which is founded vpō the sand.

Aristo. He that delighteth in this world, must nedes fall into one of these .ii. griefes, eyther to lacke that whiche he coueteth, or elles to lose that which he hath wonne with great paine.

Pithago. He that loueth this worlde, is like one that entreth into the Sea: for if he escape the perrels men wil saie he is fortunate: But if he perysh, they will saie, he is willfully deceyued.

Seneca. Trust not the world, for it paieth euer that it promiseth.

He that trusteth to this world is deceyued, and he that is suspicious is in greate sorowe.

Thys worlde geueth to theym that abyde, an example, by theym that departe.

Archilaus. He that yeldeth hym selfe to the worlde, ought

ought to dispose himselfe to thre thinges, which he cannot auoide: Firste to pouertie, for he shall neuer atteine to the riches that he desireth: Secondlye to suffre great paine & trouble: Thirdelye to busines without expedition. Solon.

Thys worlde hath euer his multitude, that honoureth, worshyppeth, and magnyfyeth nothing, besides this tedious and shorte life, And those thinges that perteineth to this life.

Euerye mote choketh a worldy man: euerye littel sounde maketh a worldlye man to treble and shake.

He is to be called a worldly mā that geueth al his care to vse his wittes in thys world, that crepeth vpon suche thinges as be seene, hearde, felte, tasted, and smelte: that clymeth not in no consideracion aboue the mist of this valey. Hermes.

This world is the delight of an houre, and sorowe of manye dayes: but thother worlde is greate rest and long Ioye.

He that in this world hath a good name, and the grace and fauour of god, oughte not aske nor desire any other thinge. Alexan

The vanitres of thys world, are an hinderaunce to the soule. Arist. Pithago.

There is no newe thynge in the worlde.

He that fixeth his minde wholye vpon the worlde, loseth hys soule: but he that thinketh vpon his soule, hateth the worlde.

The ſumme of all.

The world is a Region, diuers and variable,
Of God created in the beginning.
To conteine his creatures of kindes innumerable
Wherin eche one ſhould liue bi his winning,
Whoſe mani pleaſures, are cauſe of great ſinning.
Wherfore all that gladlie, as vaine dooe them hate,
Shall after this world haue permanent eſtate.

Of kinges rulers and gouernours, and howe they ſhoulde rule their Subiectes.

The.iiii. Cap.

Auſtotle.

Inges, rulers & gouernours (in conſideratiō of their high eſtate, auctoritie and calling, to the ſetting forth of vertue & true obedience, & winning to them ſelues immortall praiſe) ſhoulde firſte learne to rule them ſelues, & the thoſe that be in ſubiection to their highe Auctoritie.

Plato. He is vnmete to rule other, that cannot rule him ſelfe.

Philip rex War. Aur. None ought to rule, except he firſte haue learned to obeye.

As the life of a Prince is but as a white for al other to ſhote at, and as a glaſſe wherin al the world doeth beholde: So we ſee by experience, that whereunto a Prince is enclined, the people traueiling to folow the ſame, haue not the grace nor power to eſchewe the euel & folowe the good.

It

It is a great offence and an immortall infamye to a Prince, that in steade of geuinge hys hande to good liuing to relieue other, casteth backwarde hys foote of euil example, whereby all other ouerthrowe. War. Aur.

Thunuersal schole of all the worlde, is the persone, the house, and the courte of a Prince.

Those rulers sinne exceadingly, that geueth other licence to sinne.

The greater that a prince is of power aboue other, the more ought he to be vertuous aboue al other.

A kinge ought to refraine the companye of vicious persons: for the euil which they doe in his companye, is reputed his. Plutarch.

It is better for a realme or countreye to be gouerned by the vertue of a good man, then by a good Lawe Arist.

If thou be a gouernoure, or hast ouer other Soueraynte, knowe thy selfe: that is, knowe that thou arte verilye a man compacte of soule and bodye, and in that al other men be equall vnto thee. Knowe also, that euerye man taketh with the equall benefite of the spirite of life: Nor thou hast anye more of the dewe of heauen or the brightenes of the Sunne, then any other persone. Thy dignitie or auctoritie, wherein thou differest from other is, as it were, but a weighty or heauye cloke, freshlye glittering in the eyne of them that be poze blinde: where vnto thee it is painefull, if thou weare him in his right faction, and as it shall best become the: And from the it maye be shortelye taken of hym that dyd put it on the, if thou vse it negligentlye, or

that thou weare it not comelye and as it ap-
perteineth. Therefore, whiles thou weareſt it,
knowe thy ſelfe: knowe, that the name of a
Soueraine or ruler, without actual gouernãce,
is but a shadowe. Gouernaunce ſtandeth not by
wordes onelye, but principally by acte and ex-
ample. By example of gouernoures, men doe
riſe or fall into vertue or vice.

Aristotle. Rulers more greuouſelye doe ſinne by ex-
ample, then by their acte. And the more they
haue vnder their gouernaunce, the greater ac-
coumpt haue they to render, that in their owne
preceptes and ordinances they be not founde
negligente. And to put theym the more in re-
membrance of their high eſtate, auctoritie, and
callinge (& their righte order of life due vnto the
ſame) here is the minde of Claudianus (a noble
Poete of famouſe memory) ſet forth by the right
wourthye and worshipfull Sir Thomas Eliot
knight, in his boke called the gouernoure:

¶ Theſe verſes folowing.

Claudia. Though thi powre ſtretche both farre and large
Through Inde the riche, ſette at the vvorldes ende
And Mede vvith Arabie, be both vnder thi charge
And alſo Seres, that Silke to vs doth ſende.
If feare the trouble, and ſmall thinges the offende
Corrupte deſire thine heart hath once imbraced
Thou arte in bondage, thine honoure is defaced.
Thou ſhalt be demed then vvourthie for to reigne
VVhen of thi ſelf, thou vvinneſt the maſtrie.
Euell cuſtome bringeth vertue in diſdaine.
Licence ſuperfluous perſvvadeth much folie.

Into

Into much pleasure set not felicitie
If lust or anger doth thi minde assaile
Subdue occasion, and thou shalt sone preuaile.
VVhat thou maiste dooe, delight not for to knovve
But rather vvhat thing, vvill become the best
Embrace thou vertue, and kepe thi courage lovve.
And thinke, that alvvaie measure is a feast.
Loue vvell thi people care also for the least
And vvhen thou studiest for thi commoditie
Make them all parteners of thi felicitie.

Be not much moued vvith singuler appetite.
excepte it profet vnto thi subiectes all.
at thine example the people vvill delight
Be it vice or vertue vvith the thei rise or fall
no lavves aueile, men tourne as doth a ball,
For vvhere the ruler, in liuing is not stable
both lavve and counsaill is tournde into a fable

Those that haue any Auctozitie and gouernaūce cōmitted vnto them, ought to knowe the boundes of their estate & calling, their office and dutie, being them selues but mē mozтal amonge mē, and instructours & leaders of men: And that as obediēce is due vnto theim, so is their studye, their labour, their iudustrye with vertuous exāple, due to thē that be subiecte to their auctozitie. Alex. Se.

Auctozitie ought to be geuē to such, as careth least foz it: And kept frō thē, which prease fastest towardes it. Foz he that desireth it, would haue it foz his onely cōmodity: he that loketh not foz it, cōsidereth that he is chosen foz others necessitie. Therefoze, howe diuers is their ministracion, it euer appeareth where as both hapneth.

Socrates. A King ought not to truſt him that is couetouſe, which ſetteth his mind to great riches: nor him that is a flatterer, nor any to whom he hath doone wronge, nor in hym that is at truce with his enemies.

Plato. Except wiſe men be made gouernours, or Gouernours be made wiſe men: mankinde ſhall neuer haue quiet reſt, nor vertue be able to defende hir ſelf.

Happie is that citie or countrey, that hath a wiſe man to gouerne it.

Arist. Men ought not to be choſen by age & nōbre of yeres, but by wiſedome and vertuous condicions. For he that hath childiſhe and light condicions, is a Child be he neuer ſo olde: and he that hath manlike and goodly condicions, is a man, be he neuer ſo yonge.

Hermes. Thre thinges are to be pitied. And the fourth not to be ſuffred. A good man in the handes of a Shrewe: A wiſe man vnder the gouernaunce of a foole: A liberal man in ſubiection to a Caytife: And a foole ſet in auctoritie.

Alex. Se. Where good order and gouernance fayleth, obedience decayeth, boldnes encreaſeth, diſcente eſcapeth, Iniury preuaileth, auarice corrupteth, and the ſtate of a weale publique ſone after periſheth.

Thoſe men that ſhould Rule and haue Auctoritie ouer other, ought to be ſuch perſones, as neuer were infamed with any vice notable, and whoſe liues be inculpable, & therewith be ſufficiently furniſhed with wiſedome and grauitye, voide alſo of al priuate affeccion, feare, auarice, & flatterie: who like Surgeons, ſhall not forbeare with

with corosine and sharpe medicines, to drawe out the festred and stinking Cores of olde marmoiles and inueterate sores of the weale publique, ingendered by the longe custome in vice.

It becommeth a Kinge to take good heede to his counsaillours who foloweth his lustes: and which entende the comen weale, that he maye then knowe whom for to trust. Plutarch.

Glorious is that comē wealth, and fortunate is that Prince, that is lord of ponge men to trauail, and auncient persones to counsaile.

Unhappie is that Prince that esteemeth hym selfe happye to haue his Cofers full of treasure, and his Counsail full of men of curled and euill liuing. War. Au.

All that haue auctoritie, shoulde temper it with wisedome, and pureness of liuing.

If a kyng be mercifull, his estate shall prosper, & his wisedome shal helpe hym in hys nede: If he be iust, his subiectes shall reioyce in hym, and his raigne shall prospere, and his estate continue.

The strength of a kinge, is the frendshippe & loue of his people. Hermes.

When a Prince is greatelye beloued of hys cominaltie, and is vertuous of his persone, then euerye man saieth if he haue not good fortune: Although our Prince wante good fortune, yet his worthie vertues faileth not. And though he be not happie in hys intentes, yet at the leaste he sheweth his wisedome in the meane season: And though fortune denieth him at one howre, yet at another time she agreeth by his wisedome. And contrary wise, an vnwise Prince & hated of hys War. Bar.

of his people, by euil fortune runneth into great perell.

Great perell the Prince is in, and the common wealth in an euill aduenture, whereas be many intencions amonge the gouernours.

Aristo. It is a great chastisement to the people, to haue a righteous prince: and it is a great corruption vnto theim, to haue a corrupte and vicious ruler.

Plutarch. A king ought to be of a good courage, to be courteous, free, & liberall: to refreine hys wrath where he ought, and to shewe it where moste neadeth: To kepe hym from couetousenes, to execute true iustice, & to folow the vertcous exāples of his good predicessours. And if it chaūce that the strength of his bodye faile, yet ought he to kepe the strength of his courage:

Mar. Aur. Princes liue more surely with the gathering to them men of good liuinge and conuersacion, then wyth treasures of monye stuffed in their chestes.

Assaron. The moste secreate Counsell of a kynge, is his owne conscience, and hys good deedes, are his beast treasure.

Agesilaus A king most surelye gouerneth hys realme, if he reigne ouer his people, as a father doth ouer his Children.

Plutarch. A man shall not well gouerne a Citye or countrey, & sett in good order the maners of the people, excepte he be well and sufficientlye furnished wyth Eloquēce: wherwith, onlye he maye persuade, effectuuoslye sture, & cline, & leade wher he listeth, the mindes of the grosse multitude.

Alex. Se. He that woulde be a ruler or gouernoure, should

shoulde first learne to be a good subiecte. For truelye a proude and couetous subiecte, shall neuer be a gentle and temperate gouernoure.

Next vnto god, who is so greate a father, as he which is father of an whole countrey: that is to saie, father of theim that be fathers, their children, and whole familie. Howe much then ought the care of hym, farr excede the cares of al other, the charitie of hym, the loue of al other: the wisedome of hym, the prudence of other. The studious father, more careth howe to bringe vp hys children in honestie, than howe to liue pleasauntlye.

Rule and auctoritie in a good manne, doth publishe his vertue, which before laye hid: In an euel man, it ministreth boldenes and licence to doe euel, which by dread was before couered. Democri.

Thoffice of kinges is to heare the cõplaintes and causes of all persons without exception. Philip rex

Who so commeth to thoffice of a kinge, Armed afore hand with the preceptes of Philosophie cannot lightely swarue frõ the right trade and path waie of vertue.

The chiefe feate of kinges is to reiecte no persone, but to make all persones profitable to the comen weale.

Wise Princes haue the feate to make profitable Instrumẽtes aswel of the euel persones as of the good.

A kinges good worde, is better thẽ a great gifte of another man. Aristo.

Kynges must vse honest persones, and abuse thunhonest.

Nothinge

Nothing maye be to a Prince more royall, then if he make the state of his realme better, the it was before it came vnto his handes.

Mar. Aur. Malicious and euil mē make princes poore, and one perfecte good man, sufficeth to make an whole realme riche.

A Prince that is godlie and vertuous, is the glorye of his fathers age.

Xenophon. A good prince, differeth nothing frō a good father.

Proteges. An euill disposed kynge is like a corrupte Caraine, that maketh thearth to stinke rounde aboute it: And the kinge that is good and vertuous, is like the faire and swete running riuer, that is commodious and comfortable to euerye creature.

Pithago. Subiectes are to their kynge, as the winde is to the fire: For the stronger that the winde is, the greater is the fire.

Plato. As a small spotte or freckle in the face is a greater blemich thē a scarre or knot in the body, so a small faulte in a Prince semeth worse, then a greater in a priuate persone.

As a shepehearde among his shepe, so ought a kinge to be amonge his subiectes.

Hermes. Like as a small disease, excepte it be looked to in time and remedied, maye be the destruccion of the whole body: So if rulers be negligente & looke not to small thinges whereupon greater doe depende, and se them reformed in due time, they shall suffre the common weale to decaye, & not able to reforme it when they gladly would.

Socrates. Like as the rule oughte to be straighte and iust, by which other rules shoulde be tried: so

ought

ought a gouernour which should gouerne other, to be good, vertuous, honest, and iust him selfe.

Like as the Sunne is al one both to poore and riche: So ought a Prince not to haue respect to the persone, but to the matter.

Euen as a good Gardiner is very diligente about his garden, watering the good and profitable herbes, and rooting out the vnprofitable wedes: So should a kyng attende to hys comen weale, cherishinge his good and true subiectes, and punishinge such as are false and vnprofitable. Plato.

Ye kinges, remembre firste your kynge the gouernoure of all. And as you woulde be honoured of your subiectes, so honour ye hym. Vse no familiarity with any vicious person. Trust none with your secretes, before ye haue proued the. Slepe no more then shal suffice the sustentacion of your bodyes. Loue right cousines and truthe. Embrace wisedome. Feede measurably. Reward your trustie frendes. Fauoure your Comminaltie: considering that by it, your realmes are maintained. Loue learned men, that thygnorante maye therby, be encouraged to learning. Defende the true and iuste, & punishe the euyll doers: that others monished therby, maie flee the like vices. Cut of stealers handes: Hang vp theues & robbers, that the high waies maye be sure. Burne the Sodomites, Drone the aduouterers. Beware of liers & flatterers & punishe the. Suffre not swearers to escape vnpunished. Visite your prisons, & deliuer thunguilty prisoners. Punishe immediatly such as haue deserued it. Folow Hermes.

not

not your owne wylles, but be ruled by counsaile: so shall ye geue your selues rest, and labour vnto other. Be not to suspicious for that shall bothe disquiet your selues, and also cause men to drawe from you.

The summe of all.

A kinge which in earth is euen the same
That god is in heauen (of kinges king eterne)
Should first feare god, and busilie him frame,
Him selfe to rule, and then his realme gouerne,
By lawe, bi loue, bi iustice, and bi right
Cherishinge the good, and punisshing the stubberne
The lengthning of his ragne and doublinge of his (might

Of Counseli, and Counsellours

Aristo. COunsaile is an holy thinge.

Counsaile is the sentence or aduise perticulerlye geuen by euery mā for that purpose assembled.

Socrates. Counsaile is the keye of certentie,

Plato. There cannot be in man a more deuine thinge, then to aske counsaile howe he shoulde order hym selfe.

It is to be diligentlye noted, that euerye counsail is to be approued by thre thinges principally: that is, that it be righteous, that it be good, and that it stande with honestie. That which is righteous is brought in by reason: for nothinge is right, that is not ordered by reason. Goodnes commeth

commeth of vertue: of vertue and reason proceedeth honestie: wherfore, counsell being copacte of these thre, may be named a perfecte capitain, a trustye companion, a playne and vnfayned frende.

The rewarde for diuers seruices, a man maye make: but the rewarde for good counsell God had neede to doe it. The greatest rewarde that one frende maie do to another, is in a great and weightie matter, to socoure hym wyth good counsaile. War. Aur.

He that geueth good counsaile to another, beginneth to profite hym selfe. Isocrates.

The moste easie thinge in the worlde is, to geue counsell to another: And the most hearde and highest thing is, a man to take it for hym self.

There is none so simple a mā, but he maye geue good cōsaile, though there be no nede: and there is none so wyse that wyll refuse counsaile in tyme of necessitie.

When thou dooest amisse, take better counsayle.

Many thinges be impeched or lett. by nature: which by counsaile be shortely atchiued. Titus. Li.

Without counsaile see thou dooe nothing: & then after thy deede thou shall neuer repent the.

Be not annoied to take counsail in small matters euerye houre. Legmon.

Thende of all doctrine and studye, is good counsaile

When cōsayle is take of diuers, then if any faulte be, it shalbe deuided amongest them all: Though the determynacyon myghte be doone by a fewe, yet take Counsayle of manye. War. Au.

For

For one will shewe the all thinconueniences, another the perilles, another the domage, another the profitte, & another the remedy. And set as well thyne eyes vpon thinconueniences that they laie, as vpō the remedy that they offre.

Mar. Aur. The counsaylour that hath his minde ouercome with yre and his heart occupied with enuie, and hys wordes outragious to a good man: It is reason that he lose the fauour of god, his quyetie with his Prince, and his credence with the people.

Mar. Max. That publique weale is in better state, and in a maner more sure, where the Prince is voide of grace: then where the kinges counsaylours & companions be cuell and wicked.

Aug. Cef. He is to be called a good counsailour, which whiles he consulteth in doubtful matters, is void of al hate, frendshippe, displeasure, or pitie.

wrath and hastines, be verye euill counsaillours.

where there is a great nombre of Counsellours, they all being heard, needes muste the counsayle be the more perfecte.

Tullius. In thinges most prosperous, the counsayle of frendes must be vsed.

Protegens. He that geueth Counsaile and praiseth hym self, woulde faine be called a wise man.

Isocrates. If thou wouldest knowe a mannes counsail in anye matter, and wouldest not hym to knowe thine intente: talke as if thy matter were another mannes, so shalte thou knowe his iudgemēt therin, and he neuer the wiser of that thou mēdest.

Seneca. Take no counsaile of him that hath his heart all sette vpon the worlde, for his aduise shalbe after

after his pleasaunce.

When thou wilt take counsayle in any matter, marke well thy counsaillours, howe they order their owne businesse: for if they be euell counsaillours towardes the selues, they wilbe wourse counsaillours towardes other men.

Good counsail is the beginning and ending of euerye good worke. Xenophon.

Consulte and determine all thinges wyth thy frende, but first with thy selfe. Seneca.

Geue blameles counsaile, and comforth thy frendes.

He is discrete that kepeth his owne counsail: And he is vnwise that discouereth it.

Make not an angry mā nor a dronkerd of thy counsail, nor any that is in subiection to a womā: for it is not possible that they shoulde kepe close thy secreates. Socrates.

He that kepeth secrete that which he is required, doth well: but he that kepeth secreat that which he is not required, is to be trusted. Aristotle.

He which shall geue counsaill, specially to the makynge of lawes, ought to consider fower thinges: that his counsel be honest, that it be necessarie, profitable, and possible. Alex. Se.

A wise man ought to take counsell, for feare of mixinge his will wyth hys witte. Socrates.

They that consulte for parte of the people, and negiecte the residue, they bringe into the Citye or countrey, a thing most pernicious, that is to saye, sedicion, and discorde. Tullius.

Ambicion and flatterye, are vtterlye to be abhorred in a counsailour. Alex. Se.

Lyke as Calchas (as Homere wryteth) Homere.

knewe by diuinacion thinges present, thinges to come, and thinges that were passed: So counsaillours garnished with learning, and also experiēce shall therby consider, the places, times, and personages, examining the state of the matter then practised, and expending the poure, assistēce and substance, also reuoluing long & oftentimes in theyr mindes thinges that be passed, and conferring them to the matters that be then in experience, studiouselye doe seke out the reasone & maner, howe that which is by them approued, may be brought to effecte. And such mennes reasons would be throughlye hearde and at length. For the wiser that a mā is, in tariyng, his wisedome encreaseth, his reason is more liuelye, and quicke sētence aboundeth, And to the more parte of mē, when they be chaufed in reasoning: Argumētes, Solutions, exāples, similitudes, and experimēts doe resorte, and (as it were) flowe vnto their remēbraunce.

Hermes. As a Phisicion cannot cure his pacient, excepte he knowe first the truth of hys disease: euen so maye a man geue no good counsayle excepte he knowe throughly theffecte of ẏ matter.

The summe of all.

Counsaile is a thing so neadefull and holie
That without it no warke maie prosper wel
Wherefore it behoues him, that hateth his follie
Nought to beginne, without he take counsaile.
Which who so vseth, shall neuer him repent
Of time or trauaile that he therin hath spent.

¶ Of Honoure, Glorye, Nobilitie and wourchippe. Cap. vi.

Irſt and aboue al thing let me conſider, that frō God onely proceedeth al honour, glory, nobilitie and wourchyppe. And that noble progeny, ſucceſſion, nor election to be of ſuch force, that by the ani eſtate or dignity mai bee ſo ſtabliſhed, that god beeing ſtirred to vengeaunce, ſhal not ſhortlye reſume it and perchaunce tranſlate it where it ſhall like him.

Honoure is the fruit of vertue and truth, & for the truth a man ſhalbe worſhipped. Plato.

That thinge is honourable & good, whiche cōmeth of good kind. He is to be honoured amōg thē that be honoured, that fortune abateth without faulte: And he is to be ſhamed amonge them that be ſhamed, that fortune inhaunceth without merite. War. Aur.

The wourthye honoure reſteth not in the dignities that we haue, but in the good workes wherby we merite.

Honour ouergreat, wherin is ſtatelines and to much pride, be euen like greate and corporate bodyes ſodeinlye throwen down. Plutarche.

Honour, glory, and renoume, is to many perſones more ſweete then life. Philip. R.

He that to his noble Lignage addeth vertue and good condicions, is to be highly praiſed.

He is woorthy to be honoured, that willeth good to euery mā: And he is much vnwoorthye honoure, that seketh his owne wealth and oppresseth other.

Nobilyty is not onelye in dignitie or auncient Lignage, nor great Reuenues, lādes, or possessions, but in wisedome, knowledge, and vertue: which in man is verye nobilitie, and that nobilitie, bringeth man to dignitie.

Anachar. Honoure ought to be geuen to vertue, and not to riches.

It is a shame for a mā to desire honoure because of his noble progeniteours, and not to desire it throughe his owne vertue.

Plato. They that be perfectly wise, despise worldly honoure.

where riches are honoured, good men are despised.

He ẏ honoureth rich men, despiseth wisedome.

Mar. Aur. An aswager of wronge oughte greatelye to be honoured.

He is worthie to be honoured, that deserueth honoure.

The true honour and worshippe is the vertue of the minde: which honoure, no kinge can geue the, nor no flattering nor mony can get the. Thys honoure hath in hym nothing fained, nothing painted, nor nothing hid. Of thys honoure there is no successour, no accuser, nor defoyler: This honoure is not varied nor chaunged by no tyme, it feareth no tyrauñt, nor it estemeth the fauour nor disfauour of princes.

Socrates. Vaine pleasure lightlye perisheth, but true honour is immortall.

Glorye

Glorye, honoure, nobilitie, and riches are clokes of malciousenes. Diogenes.

The glorye of the aunceſtours, is a goodlye treasure to they childerne.

Immortall honoure, is better then transitorie riches.

Aboue & before al thinges, wourshippe god.

The wourshippe of God, consiſteth not in wordes but in deedes.

It is a right honorable and blessed thyng to serue God and sanctifie his saincies. Pithago.

worshippe good men, so that thou haue the peoples fauour.

Nobilitie is not after the vulgar opinion of mē, but it is onely the praise & surname of vertue.

The sustraunce of noble men to be spoken vnto, is not onely to thē an incomparable ure-tye, but also a confoūder of repēntance (an enemy to prudēce) wherof is engēdred this word, had I wist: which hath bin euer of al wise mē reproued.

The perfect and most principall glorye, cōsiſteth in theise three thinges: If the multitude loueth vs, If they put their confidence in vs, if also, as it were meruelling at vs, they thinke vs worthie to haue honoure geuen vnto vs. Tullius.

The ſumme of all.

The honour and glorie that worldlinges deſire
Surmounting others in riches and dignitie,
cannot longe floriſh, but that with ſmall hire,
Shall ende their daies in wofull miſerie
But vertue ſuſtaineth no ſuch calamitie,
Therefore or euer thou deſire honoure
call for grace to be thi gouernoure.

Of lawe and Lawyers. Cap. vii.

Iustinian. he lawe (as iustinian saieth lib. i Pandect.) is a facultie or science, of the thing that is good or ryghte: as also Celsus there defineth. Or that the lawe is a certayne rule or Canone, to doe wel by: which ought to be knowne, & kept of al mē.

Celsus

Tullius. Cicero. De lege, saieth, that the lawe is a certaine rule proceding from the minde of god, perswading right, and forbidding wronge.

Alex. Se- Lawes be nothing elles thā rules of iustice wherby is cōmaunded what should be doone, & what ought not to be done, where a weale publique should prosper.

Hermes. Lawe is the finder and trier out of truth.

Tullius. Nature is the fountaine, where of the lawe springeth: and it is according to nature, no man to doe that: wherby he should take (as it were) a praye of another mannes Ignorance.

Law & wisedom are two laudable thinges For whone conserneth vertue & thother good cōditiōs.

Horace The lawe necessarie for a commō welthe, is that the people amonge thē selues liue in peace and concorde, without discorde or discention:

Tullius. It shalbe expedient for gouernours to haue in remēbraunce that whē according to the lawes they doe punishe offendours: they them selues be not chafed nor moued with wrath: But be like to the lawes: which be prouoked to punishe, not by wrath or displeasure, but onely by equitie.

Lawe

Socrates.

Lawe is the Queene of immortalitie.
Lawes ought to be made for no mans pleasure.
where good lawe and order is, all thinges prosper well.
where the order of the lawe maie serue, weapon hath no place.

Plato.

A lawe maker ought to be godly, learned, & wise: & such one, as hath byn subiecte to other lawes.
God is the causer that lawes be made.
God is a lawe to sober men.

Antisthe.

wise me liueth not after the lawes of men, but after the rule of vertue.

Anaxago.

Lawes of men may be likened to Cobwebbes, which byde the and holde the little flies fast, but the greate flies breaketh forth and escape.

Seneca.

Cities must nedes perishe, when the cõmon lawes be of none effecte.
An euell lawe & the loue of a shrewe, are like vnto the shadowe of a cloude: whiche vanisheth awaie assone as it is seene.

Justinia.

The whole bodye of the lawe Ciuile hath these thre principles, (that is to say) liue honestly, hurte no man, and giue vnto euery man his due.
he that maketh his realme subiect to a lawe shall reigne, and he that maketh the lawe subiect to the realme, maye happe to reigne a while, but he that casteth the lawe forth from his realme, casteth forth himselfe.

Aristotle.

Breake not the lawes, made for the welth of thy countrey.

Pithago.

Endeuoure thyselfe so to kepe thy lawe, that god may be pleased with thee.

Socrates.

Loue al men, and be subiect to the lawes, but obey god more then men.

As a sicke man is cured of hys disease by vertue of a medicine: so is an euil man healed of his malice, by vertue of the lawe.

The summe of all.

Lavves be the rules of iustice and equitie
VVherbi vve vnderstande, our charge and dutie,
To liue vvith due ordre in peace and amitie
As God and nature, our heartes hath bounde.
And that praise also maie vvourthilie redounde
to such as make lavves, through vvisedom and vertue
Auctorising ministers both faithfull and true.

Of Iudges. Cap. viii.

Mar. Aur. Thauctoritye of a Iudge geuē to hi by his prince, ought to be his accessarie & his good life for principall: in such maner, that by the rectitude of hys iustice, theuel should fele the execucion therof.

Diosenes. It is better for a man to iudge after lawe and learning, thē after his owne mind and knowledg.

Mar. Aur. What thing can be more monstrous, then that the Iudges should send men to put awaye euell customes from theim that be euell, whē they thē selues are thinuentours of new vices?

Alex. Se. Such persons, as are to be assigned Iudges in causes ciuile, with good deliberaciō & proofe, ought to be chosen such mē as were best learned in the lawes, such as be aūcient, and therewith hauing good grauitie, and such as be knowen to be sincere, and of good cōscience. And vnto them to be

to be appointed, an honorable stipend. Arist.

Both hatred loue, & couetousenes, causeth Iudges oftẽtimes to forget ẏ truth, & to leue vndone the true execuciõ of their due and strait charge.

What soeuer it shal chaũce the to heare, thyne eie not cõsẽting & knowledging the same, beleue not nor hastely credit thyne eare, but beleue and geue iudgement rather by thyne eye. Socrates.

It is better for a man to be a iudge amõge hys enemies, thẽ amõge his frendes. For of hys enemies he may make one his frend, but amõge hys frendes, he should make one his enemye. Byas.

Certainly, the Iudge that winneth more good willes thẽ money, ought to be beloued: & he that serueth for money, & loseth the good willes, for euer ought to be abhorred as pestilence. Mar. Aur.

Couetise and wrath in Iudges, are to be hated with extreme detestation. Alex. Se.

The iudges, to whome is geuen auctoritye to redresse & amend wronges, be they, that otherwhiles cause more griefes & stirre vp greater mischifes. Mar. Aur.

He that is not deceiued by flatterers, that is not corrupted with giftes, & not forgetful of his vnderstanding: that man may rightlye be called a good Iudge. The summe of all.

Iudges, to vvhome auctoritie is geuen
from their liege lorde, and most deare soueraine
to rule rightlie his lavves, they should be driuen
bi vvisedome and learning chiefelie to refraine
from couetise, that hath truth in disdaine
for Iudges that should ease, and assvvage many griefes
Are sometimes thoccasion, of greater mischiefes,

Of

Of Iustice.
Cap. ix.

Mar. Cel. IVstice properlye is nothing els, then a conformitee of all thinges in the reasonable creature to the law of gods mind by which is commaunded that god be loued aboue al thinges, & that a man loue his neighboure as himself.

Arist. Iustice is not onely a portion or piece of vertue, but it is entierly the

Tullius. same vertue, and therof only (saith Tullie) mē be called good mē: as who saith without Iustice, all other qualities & vertues cānot make a mā good

Seneca. Iustice is a wil perpetual and constant which geueth to euery man his right. In that it is named cōstant, it importeth fortitude. In discerning what is right or wrōg, prudence is required. And to proportion the iudgement or sentence, in an equalitie, it belongeth to temperance. Al these together conglutinate, and effectualye executed, maketh a perfect difinicion of Iustice.

The most excellent and incomparable vertue called Iustice, is so necessarie and expedient for a ruler or gouernoure of a publique weale, that without it, none other vertue may be commēdable, ne witte, nor any maner of doctrine profitable.

Tullius The foundaciō of perpetual praise & renoume, is Iustice: without the which, nothing maye bee commendable. Which sentence is verified by experiences

perience: For be a man neuer so valiaunt, so wise so liberal or plentuous, so familier, or curtaise. If he be seen to exercise inuistice or wrong, it is often remembred. But the other vertues be seldome reckoned without an exceptiō, which is in this matter: as in praising a manne for some good qualitie, where he lacketh Iustice, men wil commonly saye. He is an honourable man, a bountyous man, a wise man, a valiant man, sauing that he is an oppressour, an extorcioner, or is deceiptfull, or of his promise vnsure. But if he bee iuste with the other vertues, thē it is said: he is good and worshipfull, or he is a good man and an honorable, good, and gentle, good & hardie, so that Iustice onely, beareth the name of good, and like a Capitaine or leader, precedeth al vertues in euerye commendacion.

These are the wordes of a prince, that sendeth foorth anye persone with the charge of Iustice. Aug. Cæs.

I put not the confidence of mine honour into thine handes, nor commit to thee my Iustice to be a destroyer of innocentes, nor an executioner of sinners, but that with one hand thou shalt helpe the good to maintaine them therin. And with the other hand, to helpe to raise them that bee fallen from their wickednes. And myne intencion is, to sende thee forth to be a preceptor of Orphanes, and an aduocate for wiedowes, a surgeon for all woundes, a staffe for the blind, a father to euery persone, to speake fayre to myne enemies, and to reioyce my frendes.

would god these wordes were wel planted in the hartes of al princes, rulers, iudges, and Iusticiari. War. Bur.

Euery prince committing charge of Iustice to him ỹ he seeth vnable to execute ỹ same, or doth not

not principallie for iustice sake accomplished iustice, but doth it for his owne profitte, or elles to please the partie: thinke surely, when the prince doeth not regarde this, by some waye that he thinketh least of, he shal see his honour infamed, hys creadence losse, hys goodes diminished, and some great chastisement come to hys house.

War. Aur. It is a noyful trauail to committe thauctoritte of Iustice, into the hãdes of an vniust man.

Vniust men doe great iniustice, to speake euel of them that be iust, and specially of god for he is most iust.

As god dooeth neuer vniust thinges, so the men neuer lightlye doe any iust thinge.

Tullius. Nothing ought to be promised, which should be in any wise contrary to iustice.

Seneca. Arape thy selfe with Justice, & cloth the with chastitie: so shalt thou be happie, and thy workes prospere.

Vse iustice, and thou shalt be both beloued, and also feared.

All that is done by Justice, is well done: but all that is done otherwise, is euel.

Plato. Justice is a measure, which god hath ordained vpon thearth, to defende the feble from the mightye, and the true from the vntrewe: And to roote out the wicked, from amonge the good

Hermes. Swete hope folowyth hym that liueth holily & iustlye, nourishing his hearte, and cherishing hys olde age, and comforting hym in al hys miseries.

None delyteth in iustice, but the iust man.

He that politikely intendeth to the commen weale maye well, be called iust: But he that entendeth to his owne onelye profitte, is a vicious

person.

perfon.

Without iuſtice, no realme maye proſper.

Without iuſtice, no Cuꝛie may long be inha- Pithage.
bited.

Bee not aſhamed to doe iuſtice: foꝛ al that is done without it, is tyꝛannie.

Two maner of waies all iniuries are done: Ethone is withholding anothers right: And the other in taking awaie anothers right.

There is neyther iuſtice oꝛ frendſhippe in Xenophon.
theyꝛn, amonge whome nothyng is common.

The Rigoure of iuſtice which ſeeme to be in Alex. Se.
Princes, in punichyng offendours againſte the weale publique, is but a fourme of diſcipline cõuement and neceſſaꝛye, hauinge regarde to ſuch perſones, as be founde coꝛrupted wyth al kindes of vices, and hauing theyꝛ mindes and wittes all diſpoſed to folye. Whiche beyng a generall detri-ment, Princes ſhould vſe therin a moꝛe ſharpe remedye, and therfoꝛe conſequently, it ſhould be founde the moꝛe conuenient and ſpedy.

It is a great cuſtome, and a righteous iuſtice, Mar. Aur.
he that willingiye drawꝛeth to ſinne, againſt hyꝛ will ſhould be drawne to payne.

Haynouſe tꝛãſgreſſions muſt of neceſſitye be Philip rex
ſuppreſſed by due iuſtice, coꝛrection, and puniſhe-ment.

There is nothing to be moꝛe abhoꝛred, then Alex. Se.
the ſelling of iuſtice, which knoweth no reward. Howe much moꝛe intollerable is the ſellyng of iniuſtice oꝛ wꝛonge, whereby thone parte ſuf-freth dãnage by ſuſtaynynge of wꝛonge, the o-ther is moꝛe indamaged by keelynge of his good name & alſo his money (if it happẽ) as it hath done

oftentymes

oftentimes by a good and ryghtuous gouernour that he whiche hath doen wrong, be compelled to make restitucion?

Lyke as extorcioners and bubers are to bee impouerished, so good menne and iust, are to bee enriched.

Plato. As the cutting of vines and all other trees, is cause of better and more plentifull frute, so the punishmente of the badde, cause the good to florishe.

Alex. Se. Iustice maketh lawes, and not lawe Iustice: Also he that readeth the lawe, seeth the commaundemente of Iustice, but seyng the lawe onely in that, that he seeth it, he doth know Iustice. But contrarywise, he that knoweth Iustice, by her maie he discerne what is right or what is wrong, what is equall or vnequal, and by the paterne of Iustice, may inuent a remedie propise or necessarie, whiche expressed in worde or writing may be called a law. The knowledge of Iustice, either happeneth by spectail influence from the high god, or els it is gotten with the studye of wisedom, comprehended in the bokes of wise men: who of Pithagoras wer called Philosophy, which doth signify, the louers of wisedom. wherfore thei whiche by diuine inspiracion, or by studie of the woorkes of excellente wise men, haue the truest knowledge of Iustice, and haue beste vnderstanding what is iust, and consequently ca pronide remedies according to Iustice. whiche remedies, if they once be made vniuersall, they bee lawes, howe so euer they bee pronounced be it, by a multitude or by one persone.

The

Recreation of wittes are to be suffered: for when they haue a while rested, they spring vp ofttentimes the better and more quicker. Tullius.

A quiet witte, and a cleare vnderstanding, taketh right great hede of thinges that be past: prudently waying thinges present, and thinges to come.

The wittes which in age wil be excellent: may be knowne in youth by their honest deliles. Alex. Se.

No witte can make streyght, that which nature hath made croked.

He best perceiueth his owne witte: ỹ though his knowledge be great, yet thinketh of himself to vnderstande but little. Proteges.

As emptie vessels make the lowdest sound: so they that haue leaste wytte, are the greatest bablers. Socrates.

Like as narowe mouthed vessels, which are longest in filling, kepe their licour the better: so wittes that are slowe in taking, are best of all to retaine that they learne. Hermes.

As yron and brasse are the brighter for the wearing: so the witte is most ready, that is most occupied. Plato.

The Summe of all.

The greatest treasure vvithout comparison
for mannes felicitie, here in this life
Aboue golde, and siluer: is vvitte and discrecion
to temper the ioyfull, and comfort the pensife
or otherwise tenstruct man, in peace or strife
vvitte also is encreaced by often reading
And like the fruitles tree, is vvit vvithout learning.

Cicero. Sapience is the science of thynges diuyne and humayne, whiche considereth the causes of euerye thing: by reason wherof, that whiche is diuine, she foloweth: ye which is humayne, she esteemeth farre vnder ye goodnes of fortune.

Aristotle. Sapience is the foundacion and roote of all noble and laudable thinges: by her we maye winne the good ende, and kepe vs from euerlasting payne.

Wisedom is the knowledge of diuine thinges, and is the head of all other sciences.

Wisedome teacheth as well to dooe as to speake.

Mar Aur. It suffiseth not a louer of wisedome to reproue the vice of other by woordes: but it is necessarie that he dooe the woorkes that he requireth other to dooe.

Plato Of all the gyftes of God, wisedome is the most excellent. She geueth goodnes to ye good, and forgeueth the wicked their wickednes. She ordreth the minde, she directeth the lyfe, and ruleth the workes therof, teaching what ought to be done, and what to be left vndone: withoute which no man maye be safe.

Wisedome is lyfe, and ignoraunce is death: wherefore the wise man liueth: for why, he vnderstandeth what he doeth: but the ignoraunt is dead, because he doeth he knoweth not what.

Wisedome is the defence of the soule, and the

the mirrour of reason: and therefore blessed is he that trauaileth to geat her, for she is the ground and roote of all noble dedes: by her we obteyne the chiefe good, that is, euerlasting felicitie.

Wisedome and iustice are honorable, bothe to God and man.

Of all the good giftes of God, wisedome is moste pure, she geueth goodnes to good people, she pardoneth the wicked, she maketh the poore riche, and the ryche honorable: And suche as vnfaynedly embrace her, she maketh like vnto god. Hermes.

Prudence is the guyde, of all other good vertues.

Wisedome garnisheth riches, and shadoweth pouertie.

To men of lowe degree, wisedome is an honor: and foolyshenes is a shame to men of hygh degree.

Wisedome at the begynnyng, semeth a greate wondre. Pithago.

Wisedome throughly learned, will neuer be forgotten.

Wisedome is like a thing faine into the water: which no man can find, except he searche at the bottome.

It is not possible for him to obteyn wisedome & knowledge, that is in bondage to a woman.

Wisedome most commonlye is found in him, that is good and vertеous. Boetius.

That man is vnhappy whersoeuer he come, that hath a wit and will not learne wisedome. Socrates.

Wisedome causeth a man to be honoured. Alex. Se.

A quiet mā, ioineth his wisedom & simplenes.

By wisedome is marked and substauncially discerned,

discerned, the wordes, actes and demeanoure of al men, betweene whom happeneth to be any entercourse or familiaritie, whereby is engendred a fauour or disposition of loue.

Democs. wisedom teacheth a manne to know his creatour.

Solon. He that desireth wisedome, desireth the most high and diuine estate.

He that findeth wisedome, findeth life here in this worlde, and in the world to come.

He that seketh wisedome the right waie, findeth her, but manye erre, because thei seke her not duely, and blame her without cause.

Aristotle. Science is had by diligence, but wisedom and discresion commeth from god.

Socrates. The feare of god is the beginning of wisedō.

Pithago. Honor wisedome, and denye it not to theym that would learne it: and shew it not vnto them that despyseth it.

Plato. wisedome is a tree that springeth from the heart, and beareth frutte in the tongue.

without study of wisedome, the mind is sicke.

Early rising and muche watching are profitable to kepe a man in health, and to encrease his wisedome.

Plato. wisedome in the hearte of a foole, is lyke a flying thyng, that cannot long continue in one place.

A man of perfect wisedome, cannot dye: and a man of good vnderstanding cannot bee poore.

Archelaus It is a special poynt of wisedome, to know to what purpose the time best serueth for.

Seneca. Power and might is in yong men: but wisdome and prudence is in thaged.

wisedome

Wisedome maketh men to despise deathe, & ought therfore of al men to be embraced, as the best remedy agaynst the feare of death.

As the plough rooteth out from the earthe all brambles and thistles: euen so wisedom rooteth out all vices from the mynde. Hermes.

Like as an hande is no part of a man, except it can doe thoffice of an hand: so is wisedome no part of a wise man, excepte it be occupyed as it should be. Plato.

Like as the eye without light, can neither see it selfe, nor iudge of any thing elles: So ỹ soule that lacketh wisedome, is brute, and knoweth nothing.

As health conserueth the bodie, euen so wisedome conserueth the soule. Socrates.

Like as the sicke man which asketh counsell, and is taught of the physicio, is neuer the nerer of health except he take his medicine: so he that is instructed in wisedome and vertue, and followeth not the same, is neuer the better therfore, but loseth the healthe of his bodye, and blessednes of his soule. Seneca.

Like as an Adamant by a secret and hid power, draweth from vnto it: euen so wisedome by a secrete meane, draweth vnto it the heartes of men. Plutarche.

As he whiche in a game place runneth swiftest, and continueth still his pase, obteineth the crowne for his labour: So all that diligentlye learne, and earnestlye followeth wisedome and vertue, shalbe crowned with euerlasting glorye. Seneca.

Among wise men he is wyest, that knoweth much, and seemeth to know but little.

A wise man is knowne by.ii. poyntes: he will not lightly be angrye for wrong ỳ is done vnto him, neither is proude when he is praysed.

Senecs. A perfect wise man mortifieth his worldlye desyres: by meanes whereof, he subdueth both his soule and bodie.

There is none happy, but the wise man.

He is wise ỳ knowledgeth his ignorance, and he is ignorant that knoweth not himselfe.

It is not possible for him to be wise, that desyreth not to be good.

Plato. It is better to be wise and not to seme so, the to seme wise and not to be so: yet menne, for the most parte desyre the contrarye.

A wise man understandeth both ỳ thinges that are aboue him, & thole also that are beneath him: he knoweth ỳ thinges that are aboue him by the benefites which he receueth therby: and thinges beneath him, by thule & profit ỳ he hath by them.

Isocrates. A wise man is knowne by iii. poyntes: In making his enemies hys frendes: In making the rude learned, and in reformming the euill disposed vnto goodnes.

Wise men for the truethes sake, ought to contrary one an other, that by their contencion, the trueth may the better be knowne.

Aristotle. A yong man cannot be perfectly wise: for wisdome requireth experience, whiche for lacke of time, yong men may not haue.

A wise man ought to repute his errour great, and his goodnes small.

He shalbe wise ỳ haunteth wise mēs company.

It is a shame for a wise man to say, I thought not so muche.

No

No man maye refrayne frō doyng amisse: but a wise man by one perill wil auoyde another.

He is a wise man that doth good to his frēdes: but he is more then a man, that doth good to his enemies. Hermes.

He that forbeareth to speake, although he can doe it both wisely & eloquently, because neither in the tyme, nor in the hearers he findeth oportunitie, so ẏ no fruite may succede of his speche: he therfore is vulgarly called, a wise and discrete persone.

A wise man cannot be slaūdred of any thing. Mar. Aur.

A wise man meriteth more grieuous punishement for a lyght dede doone openlye, then a secret murtherer.

A wise and verteous man ought to thynke, ẏ as lōg as he liueth in this world, he holdeth his felicitie but at aduenture, and his aduersitie for a naturall patrimonie.

Whoso hath landes and goodes ynough, shall soone haue the name of a wise man. Cicero.

Desire not to be wise in wordes, but in workes: for wisdom of speche wasteth with ẏ world, but workes wrought by wisedome, encrease into the world to come. Aristotle.

¶ The summe of all.

VVisedome the most high, and diuine estate,
the roote of al noble, and laudable thinges:
the great gift of God, most svvete and delicate,
the tree of al pleasure, that in the heart springes.
vvhose dere & deintie fruite, the tonge furth bringes
And thei that to vvisedom, themselues vvould applie
must diligentlie haunt, vvise mens companie.

Plato.

Socrates.

PLato affirmeth, that there is set in ꝑ soule of man comyng into the worlde certayne types, or as it were ledes of thynges, & rules of Artes or sciẽces. wherefore Socrates in ꝑ bokes of science, resembleth himselfe to a midwife, saying: In teachyng younge men, he did put into them no sciẽce, but rather brought forth that, which already was in theym: Lyke as the midwyfe brought not in the child, but beyng conceiued, did helpe to bring it forth. And lyke as in houndes is a power or dispoticion to hunt, In horses and greyhoundes an aptitude to rũne swiftly: So in the soules of men is ingenerate a lerne of sciẽce: which with the mixture of a terrestriall substaunce, is obfuscate or made darke. But where there is a perfect maister prepared in tyme, the brightnes of the science appeareth polite and cleare, like as the power and aptitude of the beastes before rehearsed: appeared not to thuttermost, except it be by exercise prouoked, and that slouth and dulnes beyng plucked from theim by industrie, be induced vnto the continuall acte: whiche (as Plato affirmeth,) is proued also in the maister and the Disciple.

Socrates.

Semblablye, the foresayd Socrates in Platos boke of Sapience, sayeth to one Theages: Neuer man learned of me anye thyng, although by my

my companye he became wiser: I onelye exhorting, and the good spyte inspiring.

Learning and knowledge is thonelye good thing of the worlde, and ignorance thonelye euill thing. Socrates.

A persone voyde of learning and sufficient vtterance, differeth nothing from a stone. Aristippus

Who laboureth to adourne the mind with good and laudable qualities, and with verteous and honest disciplines, shalbe assured of muche the better frendes. Diogenes.

Learne such thinges whiles thou art a childe, as maye profite thee when thou art a man. Plato.

Endeuour thy selfe in thy youth to learne, although it be paynefull: for it is lesse payne for a man to learne in his youthe, then in his age to be vncunning.

It becommeth a man from hys youthe to be shamefast in filthie thinges, and to be studious in those that are honest. Hermes.

He is to be commended, whiche to his good bringing vp, ioyneth vertue, wisedom, and learning.

Be sober and chaste among young folke, that they maye learne of thee, and among olde, that thou mayest learne of them. Plato.

Geue good eare to the aged, for he can teache thee of thy lyfe to come.

Forgeat not to geue thankes to hym that instructeth thee in learning.

When thou art werye of studye, sport thy selfe with reading of good stories.

Where can a man be better accompanied then with wise men, or elles reading among bookes. War. Aur.

Endeuor

Endeuour thy selfe to doe so well, that other may enuie thee therfor.

Plato. If thou desire to bee good, endeuor thy selfe to learne, to knowe, and to folowe trueth: for he that is ignorant therin, and will not learne, can not be good.

In whom doctrine hath been ioined with vertue: there vertue hath semed pure, cleare, & excellent.

Learne by other mennes vices, how filthye thine owne are.

He is sufficiently well learned, that knoweth how to doe well: and he hath power inough, that can refrayne from doing euill.

War. Fur. A man presuming to be a man and is not learned: what difference is betwene hym and other beasties.

Aristippus Better it is to be a beggar, then a man without learning.

Phi. Rer. They are in a wrong opinion, that suppose learning to be nothyng auayleable to the gouernaunce of a common weale.

Aristippus No smal vtilitie, groweth to a common welth, by the sapience of a learned prince, ruler or gouernour.

War. Aur. The most learning and knowledge that we haue, is the least part of ỹ we be ignorant of.

He that knoweth not that he ought to know, is a brutte beast among men: he that knoweth no more then he hath nede of, is a man amõg brutte beastes: and he that knoweth all that may bee knowne, is a God among men.

Esteme him alwaythe that teacheth thee one woorde of wisedome, as if he gaue thee abound-

dance

dance of golde.

Kepe companye with them that maye make thee better. Xenophon.

Be apt to learne wisedome, and diligent to teache it.

Searche for the cause of euery thing: Labour not for greate noumber of bookes, but for the goodnes of them. Seneca.

Let it not greue thee to take paynes, to goe to learne of a cunning man, for it wer great shame for yonge men not to trauayle a little by lande, to encrease their knowledge, sith marchantes doe sayle so farre by the sea, to augmente their riches.

An opinion without learning, cannot be good.

Learning consisteth not in the greatnes, but in the goodnes. Aristippus

Learne diligently the goodnes that is taught thee: for it is as greate shame for a man not to learne the good doctrine that is taught hym, as to refuse a gyfte offered vnto him of his frende.

Learning is studies sister.

Learning maketh yong men sobre: it counforteth olde men, it is riches to the poore, and is garnisheth the ryche.

Of all thinges the leaste quantitie is to bee borne, saue of learning and knowledge: of which the more that a man hathe, the better maye he beare it. Socrates.

Intelligence is kyng bothe of heauen and also of earth. Socrates.

It is not possible for one man to knowe all thinges, yet should eche man labour to knowe as muche as he might. Isocrates.

It is

It is no shame for a man to learne that he knoweth not, of what age so euer he be.

To vnlearne euil, is the best kind of learning.

Hermes. It seemeth that great veration and trouble should be in the mind of him, that dwelleth with a wise man, and can learne nothing of him.

War. Aur. Thunderstandyng and knowledge of vayne men, are but beastlinesse, to those that are possessed with the heauenly spurre, which is secrete and hidde: And wheras they speake and vtter their knowledge, al other ought to be still.

Aristotle. Hearing in a man, is a greate helpe to knowledge.

Pithago. Much babling is a signe of smal knowledge.

Knowledge is better in youthe then in age.

War. Aur. In a short while we learne all euil, but in a long season we cannot learne any goodnes.

The more we exalte and rayse our selues with learning and knowledge, the more lowe do we put the flesche with her miseries.

Both slepe & labour are enemies to learning.

Plato. To learne better is a good punishment for ignorance.

Learne to liue well, by the teaching of righteousnes.

Socrates. Lyke as a fielde, although it be fertile, can bring furth no good fruite except it be first tilled: so the mynde although it be apte of it selfe, cannot without learning bryng furth any goodnes.

Seneca. As we beholde our selues in other folkes eyes, so should we learne by other mens report, what doth become vs, and what doeth not.

Like as in meates the holesomenesse is as muche

muche to be required as the pleasantnes: So in hearing and readyng auctours, we ought to desyre aswell the goodnes as the eloquence.

Lyke as Bees out of floures sucke foorthe the swetest: so should men out of sciences learne that is best. Plato.

As a Capitayne is a directer of an whole hoste: so reason ioyned with knowledge, is the guyde of lyfe. Plato.

¶ The summe of all.

In mannes soule there is set, at his first entraunce
into this short life, of care and miserie
certaine hidde seedes, of pure and liuelie substaunce
Rules of sciences, as Plato doth testifie
vvherbi at all times, vve mai the more vvortheli
as men among men, through Science and learning
differ from beastes, in vvise mens company
elles as beastes among men regarded nothing.

Ignoraunce. Errour. Cap.iiii.

Ignoraunce is a madnes of the soule: which while it laboureth to atteyne the trueth, is confoūded in ẏ knowledge of it selfe. Plato

Great is the hurte that hath chaunced by ignoraunce.

An ignoraunt man may be known by thre poyntes: he cannot rule himself because he lacketh reason: he cannot resist his lustes, because he lacketh

he lacketh witte: neyther can he dooe what he would, because he is in bondage to a woman.

Socrates. There is none so ignoraunt, as he that trusteth most to his owne wit: none so vncertayne, as he that most trusteth fortune: nor any so much out of quiete, as he that is combred with an vnruly brawling wife.

The boldenes of the ignoraunt, engendreth all euilles.

Though lacke of witt springeth much harme: by meanes of ignoraunce much good is left vndone.

The ignoraunte in their banquettes vse mynstralsye to cheare them: but the learned with their voyces delyghte one another.

He that is ignoraunt in the trueth, and lead about with opinions, must nedes erre.

It is a great shame for an old man to be ignoraunt.

Socrates. It is a shame to be ignoraunt in that, which euery man ought to knowe.

He is an ignoraunt foole that is gouerned by weomens counsell.

He that doubteth and meruaileth, seemeth to

Pithago. be ignoraunt.

It is better to be ignoraunt in vyle thinges, then to knowe them.

Socrates. He that knoweth not howe much he seeketh: doeth not knowe when to fynde that whiche he lacketh.

That which is wel done, is done wittingly: but that which is euil done, is done ignorantly.

Wor Aur. Ignoraunce in a Prince is a stroke of pestilence: It slayeth diuers, & infecteth all persons, and

and vnpeopleth the Realme, chaseth awaye frendes, and geueth hearte to enemies of straunge nacions that were before in dreade: and finally, damageth his persone, and slaundreth euery one.

Idlenes engendreth ignoraunce, and ignoraunce engendreth errour. Plato.

Of small errours not let at the beginnyng, springeth greate and myghtye mischiefes.

Errour at thende is knowne to be euill: and trueth therby, is muche the better knowne.

He that erreth before he knowe the trueth, ought the soner to be forgeuen.

A false opinion doth great harme.

Thonely vnderstanding whiche is dashed in Errours and depraued in malices, cannot bee healed by medicines, nor redressed by reason, nor holpe by counsell. Mar Aur.

The summe of all.

Ignoraunce of the soule, is very madnes,
whiche while it laboureth the trueth to attaine,
is confounded and wrapped in heauines,
through selfe knowledge, and feblenes of braine,
yea, this is also most euident and plaine,
that as ignoraunce is bredde bi idlenes,
euen so is errour bi ignoraunce doubtlesse.

Of

Pithago. here is no greater enemy to mankind, then folye.

To be ouercome with affections, is a playne & euident token of folishnesse.

Among the fooliche he is moste foole, that knoweth but little, and sheweth himselfe to knowe muche.

Mar. Aur. A foole cannot be knowne among fooles, nor a wise man among sage folke.

It is a foolishnes to intend much to dreames.

Fonde and foolish dreames, deceiue theym that put theyr trust in theym.

They be grosse and fooliche physicions, which take any counsayle at theyr pacientes dreames.

Hermes. It is a lamentable and miserable thyng: a wise man to be vnder the rule and gouernance of a foole.

It is a fooliche madnes to thinke, that riche men be happie.

It is better to be wise and poore, then to be fooliche and a great lorde.

It is a shame to make the disciples of fooles, maisters of Princes.

Proteges. Speke not the gouernaunce of a foole, for he cannot perse nor conceiue who doeth him good, no more then a horse or any other bruute beaste, whiche taketh no hede whether he bee charged or burdened with golde or graueli.

Instruccion in a foole, encreaseth more folly.

It is a foolishnes for a man to boast himselfe of such

of ſuch feates, as other creatures by nature, can doe better then he. Ariſtippus

It is the propertie of a foole to ſeke out other mens faultes, and forgeat hys owne. Tullius.

Among wiſe men the foole is made bright: and among fooles wyſe men doe ſhyne. Mar Aur.

The more richeſſe a foole hath, the veryer foole he is. Protegenes

It is great folly for a man, to muſe much vpon ſuch thinges as dooe paſſe his vnderſtanding.

Geue not to lyghte credence to a mannes wordes, nor laugh thou them to ſcorne: for thone is the propretie of a foole, and thother the condicion of a madde man. Iſocrates.

A welfauoured and fayre perſone that is a foole, is like a fayre houſe and an euil hoſte harboured therin. Diogenes.

There is nothing ſo aſſured, but the recouerraunce therof ought to be feared, if a foole haue the guydyng therof. Mar Aur.

Many times, of wyſe young men, cometh olde fooles: and of young fooles, cuſtomablye cometh wiſe olde men.

Truſt not a foole in his fooliſhnes. Protages.

They that are prudente, though they be demaunded, ſay little: but fooliſhe folke will ſpeake to much without aſking of any queſtion.

The beaſtes are more profitable to labour the earth, then fooliſh perſons be, to ſerue in the common wealth. Mar. Aur.

Like as rayne cannot profite the corne that is ſowne vpon hye ſtones: ſo neyther teaching nor ſtudy may profite a foole to learne wiſdom. Seneca.

¶ The summe of all.

There is to mankinde, no greater enemie,
and that more hindreth his estimacion:
then the lothsome burden of carefull follie,
vvhich plainely appeareth in eche condicion:
fooles are overthrovvne vvith light affeccion.
And as corne vpon stones, is all sovvne in vaine,
euen so are good counselles to a foolish brayne.

Of death not to be feared. Cap. vi.

Hermes. DEath is the dissolucion of the bodye.

Mar Aur. What thyng is death but a trap doore, wherin the tent is closed, in the which is sold al the miseries of this life?

As soone as thou art borne to possesse the yearthe, incontinente death issueth out of his sepulchre to synde thy lyfe.

Pithago. Death is a thyng that cannot be eschewed: wherfore it ought the lesse to be feared.

Socrates. Death is common to all persones, though to some one waye, and to some another.

Mar. Aur. An euyll deathe putteth greate doubte of a good lyfe: and the good death excuseth the euill lyfe.

It wer better for a man to dye and lose this life tattayne so much wealth, then to escape and to liue in so much miserie.

Socrates. A worshipful death, is better then a miserable life.

Death

Death is the rest of all couetous people. Solon.

Death is not to be feared of the that be good. Socrates.

Death is life to him, that loketh to haue ioye after it. Aristotle.

Deathe of theuill, is the suretie of the good.

Lyfe iudgeth vndirectly of death. Isocrates.

Prayse no man beefore death: for death is the discouerer of all his woorkes.

Death is the finisher of all tribulacion and sorowe. Seneca.

By that same way ye life goeth, death cometh. War. Aur.

If we liue to dye, then we dye to liue. War. Aur.

Deathe is none other thing, but the departyng of the soule from the bodye. Aristotle.

Death despyseth al riches and glorye, and rolleth both ryche and poore folke together. Boetius.

Death riddeth the bodye out of paynes. Diogenes.

As the beginning of our creacion cummeth of God: so it is mete that after death, our soule returne to him agayne. Aristotle.

To menne occupyed about diuine thynges, life semeth a thing of no reputacion. Plato.

The most profitable thing for the world, is the death of couetous and euill people.

All thinges may be chaunged saue nature, and all thinges eschewed except death.

Forsomuche as thou art not certayne in what place death abydeth thee, be thou readye prepared in eche place to mete hym.

Like as age foloweth youth: euen so deathe foloweth age. Hermes.

After winter the spring time foloweth: but after age, youth neuer cometh agayne. Plutarch.

Thende of syckenes is deathe: and thende

of darkenes is light.

War. Aur. When the life palleth, there is no prudence in a prudent, nor vertue in a vertuous, nor lordshyp in a Lorde, that can take away the feare of the spirite, nor payne of the flesshe.

Plato. He which feareth to haue paynes after death, ought in his life time to auoyde the peril, which is, his owne wickednes.

Socrates. None nede to feare death, saue those which haue committed so much iniquitie, as after death deserueth damnacion.

It is an happy mans lotte to dye before he desyre death.

He is in a miserable state that wisheth to dye.

Thou must nedes dye: but not so oft as thou wouldest.

Plato. For vnrighteousnes and other mischienous deedes, the soule after death is sore punished.

Death is swete to them that liue in sorow.

None feare to dye, saue such as lacke witte.

Seneca. Take not thought to liue long, but to liue well.

Despise bodely death, and it shalbe lyfe to thy soule: folowe truely, and thou shalt be saued.

Hermes. Wisedome maketh men to despyse death, and ought therfore of all men to be embraced, as the best remedy agaynst the feare of death.

It appertayneth to men to be valeant, rather to despyse death, then to hate lyfe.

Quin Cur. Death and slepe, be cosyns germayne.

Homere. One daye demeth another, but the last day

Plinius. geueth iudgement of all that is passed.

Liue and hope, as if thou shouldest dye immediatly.

mediatly.

Death ought rather to be deſyred then deſ- Pithago.
ppſed. For it chaungeth vs from this worlde of
vnclennes and chame, to the pure world of wor-
shippe: from this tranſitory lyfe, to lyfe euerlas-
tyng: from the world of folly and vanities, to the
world of wiſedome, reaſon, and trueth: And from
thys worlde of trauayle and payne, to the world
of reſt and conſolacion.

All the trauayles of the world are weyghtie, War. Anr.
but the trauayles of death are weyghtieſt. All be
perilous, but that is moſt perilous: All thynges
at the laſte haue an ende by death, ſaue onelye
death, whoſe ende is vnknowne.

¶ The ſumme of all.

Death, the diſſoluer of eche mortal bodie,
driueth all againe to their firſt matter duſt:
Which while we liue, ſhould put vs in memorie,
from whence we came, and hence, to what we muſt
Fearefull to the euil, but ioiful to the iuſt.
Who after this life, through death tranſitorie,
For deathles life ioined with ioye, doe truſt,
Whoſe life by death, is lead to greater glorie.

¶ Of Feare. Cap. dii.

NO man can be iuſt, without the Socrates.
feare of God.

Feare dependeth on loue, and Alex. Se.
without loue, it is ſoone had in
contempte.

Feare god aboue al thynges, Socrates,
for that is rightfull & profitable:
and ſo order thy ſelfe, that thy thoughtes and

Socrates. wordes be alwaies of him: for the speaking and thinking of God, surmounteth so muche al other wordes and thoughtes, as God himself surmounteth al other creatures. And therfore men ought to loue, feare, and obey him, though they shoulde be constreyned to the contrarye.

Anachar. Fearefulnes causeth a man to absteyne from synne.

Pithago. Feare the great vengeaunce of God as much as thou mayest: consider his myght & puissaunce, and that shall kepe thee from sinne: And when thou thinkest of his mercye, remember also his ryghteousnes.

Socrates. By the feare of God we atteyne helpe of the holy gost, which shal open to vs the gates of saluacion, wherinto our soules shal entre with thē, that haue deserued euerlastyng lyfe.

Hermes. He that feareth God as he ought, shall neuer fal into the pathes that leade men vnto euill.

Socrates. The feare of god, is the beginning of wisdom.

Dreade god, and kepe thy self from vainglory.

Feare foloweth hope: wherfore, if thou wilt not feare, hope not.

He that loueth God best, dreadeth hym moste.

Enforce thy selfe to know god, & to feare him.

Pithago. They that worship god for feare, lest any euill

Plutarch. should chaunce vnto them: are like them whiche hate tyrantes, and reuerence them, because they should not hurt them.

Cōtinual feare, suffreth not a mā to be happy.

Feare hindreth gladnes.

Neither strength nor bygnes, are of anye value in a feareful body.

Aristippus. He ought to feare many, whom many do feare.

whom

whom many men feare they dooe hate, and euery man whom he hateth, he desireth to perish. Ennius.

They that desire to be feared: nedes must they dreade them of whom they be feared. Tullius.

He that is not enuironed with charitie, in vayne is he garded with terroure: sins armoure with armour is stered. Plin. iunior, in pane girico.

¶ The summe of all.

VVithout the feare of god, no man can be iust,
nor yet rightly rule, his corrupted nature:
feare stronglie mortifieth, al filthie lust,
feare findeth entraunce, into a life most pure,
which feare, vpon loue, dependeth all sure.
Or elles feare vvithout loue, encreaseth hatred,
and vvhom mē doth feare, thei vvishe vver perished.

¶ Of Vertue. Cap. viii.

VErtue is a strong castle, & can neuer be wonne: it is a riuer that nedeth no rowing, a sea that moueth not, a fyre that quencheth not, a treasure that neuer hathe ende, an armie neuer ouercome, a bourden that neuer werieth, a spye that euer returneth, a sygne that neuer deceiueth, a plain waye that neuer fayleth, a Syrope that healeth furthwith, and a renoume that neuer perisheth. Mar. Aur.

Vertue in al workes, is chiefely and aboue al thinges to be praised, as the head founteyn and most precious iewel of al maner riches. Isocrates.

Onelye vertue atteyneth theuerlasting blessednes. Aristotle.

Vertue principally aboue al thinges, purchaseth to man, Socrates.

man, benevolence, frendshippe, and loue.

Seneca. Vertue is shutte vp from no man, but is redy for all that desyre her: She receyueth all menne gladly: she calleth all menne, bothe seruauntes, kinges, and banished men, she requireth neither house nor substaunce, but is contented with the naked man.

War. Aur. The trace of vertue is as good in good thinges with them that be good, as the vice and dishonestie of euill folkes, is in euill thinges.

Vertue alone, perfourmeth theuerlastyng felicitie.

Hermes. It is better to suffer shame for vertuous dealynge, then to winne honoure for vicious liuinge.

War Aur. To attayne vertues we haue good desyre: but tattayne to vices we put to al our woorkes.

Socrates. Fewe persones take hede or haue knowledge, where vertue is to be learned.

Diogenes. The lesse time a man haue to liue, the more earnestly is the vertue of studye to be proceded in.

Pithago. To bee vertue, is perfect blessednes.

Seneca. Prudence is the guyde of al other vertues.

Socrates. Sowe good workes, and thou shalt reape the floures of ioye and gladnes.

So liue with men, as if God sawe thee.

Plato. Applye thy selfe so nowe in vertue, that in tyme to come, thou mayest therefore be prayed.

Socrates. Vertue, though it come not at the first, yet by diligent seking, it may be found out.

War. Aur. It is not possible for ampe vertuous man (if he be vertuous) that he vnlawfully take any thyng in another mannes good.

Retrayne.

Refrayne from vyce, for vertue is a precious garment.

Applye thy minde to vertue, and thou shalte be saued.

Be vertuous and liberall: so shalte thou eyther stoppe the slaunderous mouthe, or elles the eares of them that shall heare hym.

Slepe not before thou haue considered how thou hast bestowed the daye past: If thou hast done well, thanke God: If otherwyse, repente, and aske hym forgeuenes. Pithago.

Ensue the vertues of thy good auncestors. Plato

The chiefe vertue to young men is, not egrely to attempt any thing. Socrates.

To a vertuous and well disposed man, euery daye is holye and holye. Diogenes.

Nothing can corrupt a mynde, wholye dedicate to vertue. Aristippus

The hygh vertues, among all noble vertuous people, consisteth not alonelye to suffer the passions of the bodye, but also to dissimule them of the soule. Mar. Aur.

Trauayle and take paynes to spend thy life in the trade of vertue: the payne is but short, but thy vertues shall euer endure. If to the contrarye, thou shalt haue pleasure to doe that whiche is ill: thy pleasure abateth, but euill tarieth styll. Musonius

Vertue verely excelleth all thynges: for if libertie, substaunce, health, and liuing: our countrey, parentes, and children doe wel: It happeth by vertue, the doeth all aduaunce: vertue hath al thynges vnder her gouernaunce. And in whome of vertue is found great plentie, any thyng that is good, may neuer be deyntie. Plautus.

Vertuous

Mar. Aur. Verteous men feare more two dayes of prosperitie, then two hundreth dayes of aduerse fortune.

Diogenes. That persone is not woorthye to liue, that wil not study to liue verteously.

Mar. Aur. With vertue God suslayneth vs, and with thordre of iustice, the people are well gouerned and ruled.

Diogenes. Vertue is preased to of manye: but there is no man that effectuously foloweth it.

Men wil put themselues to paynes, for thatteyning of al thinges, saue vertue and honestie.

Mar. Aur. In al voluntary thinges, a man may be verteous: but in naturall thinges, I confesse euerye man to be weake.

Hermes. Like as the eye cannot see both at once, aboue and beneath: no more may the witte applye both vertue and vice together.

Socrates. Like as in a payre of tables, nothing may be wel written before the blottes and blurres bee wyped out: So vertue and noblenes cannot be seene in a man, except he fyrst putte awaye hys vyces.

Mar. Aur. To a verteous man is but a smal rewarde to be lorde ouer al thearth: And it is but a small chastisement, to take a vicious mans lyfe from him.

Diogenes. Verteous and weldisposed persones, loue honestie and shamefastnes in all places.

Plato. Like as a precious stone in a golden rynge: so shineth an heart that is setled in verteousnes.

Mar Aur. Yong verteous persones, are bound to honour auncient wise men.

Hermes. Like as men chose good ground to labour and to sowe:

to sowe: so should they choose also verteous and honest men to be theyr seruauntes.

It is a great vertue to stye those thynges our selues, which we reproue in other. Tholes.

Without vertue, man is but in the number of beastes. Plutarch.

In vertue maye be nothing fucate or counterfayt, but therin is thonely ymage of veritie, called simplicitie.

He that liueth verteously in this lyfe: hys spirite shall haue rest with God. Mar. Aur.

¶ The summe of all.

Vertue in all vvoorkes is chieflie to bee praised,
as the head fountaine, and Ievvell most precious:
Bi vertue, frendship and loue is purchased,
vertue is a garment most comelie and curious,
To obteine vertue, (therfore) be studious,
For he that loueth vice, and doth vertue detest,
maie vvell be compared to a lothsome beast.

¶ Of goodnes. Cap. ix.

As god himselfe is all goodnes: so loueth he al thynges that are good: whiche is ryghteousenes and vertue: and hateth the contrarye, dyte and wickednes.

Those persones verely may be called good whiche doue so beare themselues Tullius.

themselues, and in such wyse doe liue, that their fayth, surettie, equalitie, and liberalitie, be sufficiently proued. Ne that there is in them anye couetousnesse, wilfulnesse, or foole hardinesse, and that in them be great stabilitie or constancie: the suppose I (as they maye bee taken) to be called good men, which doe folowe as muche as menne maye (nature) the chiefe capitayne or guyde of mannes lyfe.

War. Aur. It is not onely sufficient for a persone to be good: but it is necessary that he put from hym, all occasions that are reputed to be euill.

Plato. It is good right, that they whiche be good men, and doe the semblable, obteyne honoure, whiche they be worthye to haue. Also to theym whiche be good, and alreadye aduaunced to honour, they geue suche courage, that they endeuour themselues with all their power, to encrease that opinion of goodnesse, whereby they wer brought to that aduauncement, which nedes must be to the honour and benefite of those, by whom they were so promoted.

War. Aur. Many yeres of a mannes life are not to bee reckoned: but the good and godlye woorkes that he hath doone.

Hermes. He may be called good, that other men fare the better for hys goodnes.

Socrates. Thou canst not bee perfectlye good, if thou hatest thyne enemye: what shalt thou then bee, if thou hatest thy frendes?

War. Aur. The greatest goodnesse of all goodnesse is, whē tyrannies are put vnder by vertues acquired, or to fynd remedy agaynst accustomed vices, with good inclinacions.

If thou

If thou intend to doe any good, tary not till to morowe, for thou knowest not what maye chaunce thee this nyght. Pithago.

The goodes of the soule, are the principall goodes.

Nothing is to be counted good, that may be taken awaye. Pithago.

Frendship is the chiefest good thing in a Citie or countrey. Aristotle.

Good men reioyce, that not onely they, but all others, to be cleare of suche mischeues, as be put vpon theym. Socrates.

Men ought to doe well to good people, and to chastice the wicked by rigoure. Aristotle.

Doe not what thou wouldest, but what thou shouldest.

There is nothing so well done of them that be good, but foorthwith it shalbe contraried of them that be euill. War. Aur.

The tonge is both good and euill to a man.

The heartes of good people, are the castles of theyr secretes. Anachar.

He that doeth good, is better then the good which he doeth: And he that doth euill, is worse then the euill that he doeth. Pithago. Socrates.

If thou doe good to the euill, it shall happen to thee as it doeth to theym that feedeth an an other mannes dogge: which barketh aswell at theyr feeder, as at another straunger.

If good men be diligent to seeke others that be good, no lesse ought they to hyde theym from theym that bee euyll: For a good man with one fynger, hath power ouer all theym that bee vertuous: but for to withstande one euill persone, he hath War. Aur.

hath nede of bandes, fete, and frendes.

A good ryche man, seldome may be found.

He that is mightye, is not by and by good: but he which is good, immediately is mightye.

Plutarch. It is the part of a good man, to forgeat dishonest thynges: whiche to remembre, is a poynte of euill.

Plutarche It is better for a man to amend himselfe by folowing the good exaumple of his predicessors: then to make his successours waxe woorse, by folowing his vnthriftie vicious liuing.

Cicero. The greatest faulte in a man that is good, is tapproue theuyll rather then the good: and the most great euill in an euill man, is to condemne the good for theuill.

Mar. Aur. The euill man is alwayes desyred for hys wickednes to be dead: but the good meriteth alwaye to haue his death bewayled.

Hermes. The goodnes that cometh of an ignoraunte man, is lyke the hearbes that groweth vpon a dong hyll.

That man seemeth good, that is meke and gentle of condicion, softe in woordes, and restful in his persone, and gracious in his conuersacion.

There is nothing so good nor so wel beloued, but the course of tyme causeth vs to leaue it, to disprayse and abhorre it, and finallye to be wery of it.

Good men be called to loye, and theuill men be drawne to payne.

The summe of all.

BIBLIOTHECA BODLEIANA

All goodnes is geuen vs, from god aboue,
thauctour of vertue, grace, and good gouernaunce:
whose loue and liuelie light, should euer moue,
mankind to good life, his glorie to aduaunce:
the goodnes of God, is of long continuaunce.
And those that be wise men and learned, will saie,
nothing is good that maie be taken awaie.

Of vice and wickednes. Cap. x.

Like as vertue is a garmēt most comely and precious, wherby the soule is garnished to the glorye of the hygh god: So vyce and wyckednes is most filthie, abhominable, and vncomelye, whiche corrupteth and destroyeth the soule, contrary to the will of God.

Cursed is that man, that knoweth not to be a man, but maketh hymselfe lesse then a man by hys vyce. Mar. Aur.

The life of that man is wicked that many bewaileth, & in whose death euery body reioyseth. Anacago.

As there is nothyng vpon the earth better then good creatures: so there is nothing worse, then vicious and wicked men. Proteges.

They that be dayely enclined and vtterlye disposed to vice and wickednes, shall not at anye tyme encreace in richesse, nor profite in any science. Aristo.

All such as for the multitude of their sinnes and wickednes are hopeles: and such as haue cōmitted theftes and slaughters, with suche other lyke wickednes: the iustice of God and theyr own desertes damne vnto euerlastyng deathe, from the which they shall neuer be deliuered.

If thou hast wickedlye synned, repente thee spedelye and tarry not tyll to morowe.

Plato. Woe bee to that sinnefull and wicked man, that hath not power to tourne from the fylthye woorkes of bodilye and vayne pleasures, that hyndreth hym from the blisseful state, and kepeth backe hys soule from the presence of God.

Mar. Aur. It is mere wickednes to chaunge or alter good lawes, to awake striues, and rayse noyses: to abate noblenes, to exalte thunworthie: to banyshe Innocentes, and honour theues: to loue flatterers, and dispraise theym that be verteous: to embrace delyghtes, and treade vertue vnder foote: to we ye for theym that be euyl, and laugh to scorne theym that be good: and finallye, they are all wicked that take lyghtenes for theyr mother, and vertue for theyr stepmother.

Diogenes. It is very wickednes, to seke prayse, by counterfaited vertue.

Hermes. Synne, and seeke wickednes, where thou knowest God is not.

An euill man is neyther hys owne frende, nor yet any other mannes.

Aristotle. It is a great corrupcion vnto the people, to haue a vicious and corrupt ruler.

Neyther suffer thy handes to worke, nor thy tonge to speake, nor thyne eares to heare, that which is euil or wicked.

If thou entende not to doe good, yet at the leaſt refraine from dooyng euyll.

Flye and eſchewe thyne owne vices, and be not curious to ſearche out other mens. Plato.

Thynke all thynges may be ſuffred, ſaue filthines and vice.

As we are ſet in diuers pleaſures by our vice, ſo we fall hourely into diuers miſeries, and are noted to our great infamie. Mar. Aur.

Nothyng is euill, but that whiche is coupled with vice and wickednes. Diogenes.

He that is rooted in ſinne, wyll not be corrected.

The euil which vicious perſones doe in the companie of a prince, is reputed his. Plutarche.

Vſe no familiaritee with any vicious perſon.

Without compariſon, he is woorſe that fauoureth euyl, then he that committeth the euil: for the one proceedeth of madnes, and the other of malice. Hermes. Mar. Aur.

Rulers and men of auctoritie ſinne exceedingly, that geueth other licence to ſynne.

It is harde for a man hauing licence to ſin, to kepe himſelf therfro. Plato.

Through ſynne and wickednes, kyngdomes are altered and chaunged.

Through ſynne, Princes are remoued from their royal ſtate and dignitee. Iuuenal.

Cities are well gouerned, when the wicked be puniſhed.

The feble are defended from the mig[hty] and the true, from the vntrue, by the he[lp] Iuſtice: who alſo rooteth out the wick[ed] among the good.

He is a vicious person, that entendeth onely to his owne profite.

Xenocrates. If thou entendest any thyng, whereof maye growe any goodnes, devise to procede with al diligence: but if by thy woordes maye chaunce that whiche is euil, then be as swifte to conquere thy wyll.

Plato. Thou canst not alwaies kepe vnespyed thy synne and wickednes, although for a season it be secrete and hidde: for trueth the true daughter of god and of tyme, hath swoorne to detect al synne,

Mar. Aur. vice, and crime.

They that be euyll, be alwayes double euil, because they beare armour defensiue to defende theyr own euil: and armes offensiue, to assayle the good maners of other.

They liue very euyll that beginne alwayes to lyue, for as much as theyr many begynninges

Petrus. do make theyr lyues styll vnperfet.

It is better to suffer death, then by compulsion to doe that whiche is euyll.

There is but one waye to goodnes, but the waies to euyll are innumerable.

To be much inquisitiue of other offences,

Mar. Aur. is a signe of an euyl disposicion.

The greatest euil of all euils, is when a persone forgetteth that he is a man, putting reason vnder foote, strayning his hand agaynst vertue, and letteth vice rule the bridle.

What doth it profite thee to haue an expert [illegible], a quicke memorie, a cleare vnderstandyng, [illegible] science, profounde eloquence, or a swete [illegible] with these graces thou hatte a wicked

Rulers by vsyng vicyousnes, destroyeth not vnelye themselues, but all others besides, that are vnder theyr gouernaunce. Socrates.

He is no good gouernour, that commaundeth other to auoyde vices, and wyll not leaue them hymselfe. Plato.

Vertues cannot be sene in a man, except he fyrst put away his vices. Hermes.

As some poysons are so contrarie by nature, that the one cureth the other: so is it likewyse of deceptes and vices. Seneca.

He whiche geueth riches or glorye to a wycked man, geueth wine to hym that hath a feuer. Plutarche.

If they be miserable which haue cruel maysters, although they may go from them: how much are they more miserable that serue theyr vyces as theyr maysters, from whom they cannot flye? Aristi.

As in euerye Pomegranate there is some grayne rotten: so is there no man but hath some euil condicion. Plato.

As a man appeareth more in a myste, then in cleare weather: so appeareth his vice more when he is angry, then when he is at quiet. Socrates.

As to the good theyr goodnes is a reward: so to the wicked, theyr wickednesse is a punishement. Hermes.

Like as a flye whiche fedeth vpon corrupte thynges, despiseth the swete and pure herbes: so wickednes doth folow the wicked, dispraysing al goodnes. Plato.

Like as one braunche of a tree beyng set on fyre, kindleth all the rest: so one vicious felowe, destroyeth an whole companye. Socrates.

As men for theyr bodily health doe abstayne

 Hermes.

from euill meates: So ought they to abstayne frō sinne for the saluation of theyr soules.

The summe of all.

As the soule, that bi vertue, is chiefly garnished,
doth shew and set forth, gods eternal glorie:
So the soule that with vice is replenished,
forgeateth god, and sinneth most wickedly,
Embrace then vertue, for vice is most filthie,
and vertue at no time in man can shine clere,
while vice and wickednes, in him shall appeare.

The ende of the thirde boke.

The fourth Booke.

Faith, Truth. Cap.i.

Fayth is a cõstaũce and truth of thynges spoke or couenaunted. Tullius.

Nothyng kepeth so to gether a publyque weale, as doth Fauth. Aristotle.

without faith a publyque weale may not cõtinue. The foloweth it wel (according to the sayyng of aristotle) that by the same craft or meanes, that a publique weale is first constituted, by the same craft or meanes it is preserued. Then, seing faith is the foũdaciõ of iustice (which is the chiefe constitutour and maker of a publique weale, and by thafore mentioned auctoritie, conseruatour of the same) It maye well be concluded, that fayth is both thoriginall and principall constitutoure and conseruatoure of the weale publique.

A faithful man is better then golde. Socrates.

Performe thy promise, as iustly as thou wouldest paie thy debtes: For a man ought to be

more faithful then his othe.

Faith not exercised, waxeth sicke: and being vnoccupied, it is assaulted with diuers displeasures

Faith in god maketh innumerable strong champions, and inuincible stomakes: not oneiye towardes death, but also against all the most cruell deuises that can bee founde, to make death (if it wer possible) more painefull then death.

Aristo. Fayth chaineth in daunger.

Hermes. Put thyne whole truste and affiaunce in God, who seeth and knoweth all secretes: and he shal mercifully iudge the at his comming, in that terrible and great daye, when he shal geue remuneracion to thee good for thyne goodnes, and euerlasting punishmēt to the euil for theyr wickednes

Hermes. Trueth is the guyde of al goodnes.

Plato. Trueth is the messenger of god, which euery mā ought to worship for the loue of her master

Socrates. He that vseth truth, hath more and mightier seruauntes then a king.

Vse in al thinges, and towardes all men, a simple veritie, without fraud, deceipte, or guyle, eyther in worde or dede.

Loue righteousnes and trueth.

Hermes. Honor is the fruit of vertue and truth, and for the trueth a man shalbe worshipped.

Loue god & trueth, so shalt thou saue thy soule.

Mar. Aur. The greatest fault that can be in a man of honestie, is, to spare the truth and not be vertable.

Let not thy thoughtes depart from the trueth.

Beleue not him that saith he loueth truth, and followeth it not.

Reason not with him, that wil denye the principal truethes.

Seneca. Affyrme nothyng before thou know the truth.

Maintein

Maintain trueth

If thou fele thy ſelf more true to thy lyng the many other, and haſt alſo leſſe wages of him then thei: yet complaine not, for thine wil continue & ſo wil not theirs. Ariſtotle.

Be the ſelf ſame that thou pretendeſt.

Be not aſhamed to heare truth, of whomſoeuer it be: for truth is ſo noble of it ſelf, that it maketh them honorable that pronounceth it.

A couetous man cannot learne the truth. Hermes.

If me in reſoning deſired aſmuch ꝑ truth of ꝑ thig it ſelf, as they do the maintenaunce of their own opinions, & glory of their wittes: there ſhould not bede ſo much hatred as there doth, nor ſo many matters layd a ſyde and left of vnconcluded.

The truth alonly amõg al thinges is priuileged in ſuch wiſe, ꝑ whē the time ſemeth to haue broken her winges, thē as immortal ſhe taketh her force. War. Aur.

¶ The ſumme of all.

Faith is a ſtedfaſtnes and trueth of thinges,
ſpoken and couenaunted of god or man,
A right faith in god, with it alwaie bringes,
inuincible power, that mightily can,
withſtande the aſſaultes of cruell Sathan,
For he that is faithfull and true in all thing,
hath mightier ſeruauntes, then lorde or king.

Of Loue, and Charitie. Cap. ii.

Onſtaunt loue is a principall vertue, without loue no vertue maye bee perfect. Hermes, Plato

He that lacketh loue, ought not to be regarded. Seneca,

It is not poſſible to dot any thyng wel without loue.

Loue

Socrates. Loue all men and be in subiection to al lawes, but aboue all thynges loue and obey God.

The true louer of god (whiche is properlye the charitable person) is vnder no rule, but he is Lorde aboue all lawes, all inuencions, all precepte, and all commaundementes that God hath geuen to man. For charitie hath no bonde.

Aler. de Socrates. He erreth in mine opinion, that preferreth feare before loue: without the which (wit nesseth Socrates), nothing either with god or with man maye longe endure or abide.

None of vs loueth God, that inforseth to will any thing contrarye to goddes will. He perfectelye loueth not god, that doth any thing vnto god. He perfectly loueth not god y thinketh any thyng besides god. The perfect loue of god cānot stande with any care or study for this life. The perfecte loue of god, abideth not the couplinge with any other loue. The perfecte loue of God knoweth none affectiō to kinred: It knoweth no difference betweene poore and riche, it knoweth not what meaneth mine and thine, It cannot deuide a foe from a frende: For he that truelye and perfectely loueth god, muste loue god alone, nothing besides god, nor with god, but loue all indifferentlye in god, and for god.

There are two kindes of loue: thone naturall, and thother heauenlye.

The good louer loueth his soule, better the his bodie.

The euyll louer loueth his body, and not his soule.

Pithago. A man of feble courage, annoyeth himselfe lightly with that whiche he loueth.

To be louing to him that hurteth vs, is ẏ most acceptable thing in ẏ sight of god ẏ a mā may do. Plato.

Thou shalt be beloued of god, If thou folowe him in this pointe: In de yryng to doe good to al men, and to hurte no body.

There is true loue, where be two bodies seperate, and but one heart together. War. Aur.

Loue is payde with Loue. Pithago.

Smal substaunce encreaseth, where concord reigneth: By discorde great thynges are scatered and commeth to naught.

Of Loue with mockerie, foloweth the truth of infamie.

There be fiue waies noted of louyng one another. Of the whiche number, one waye is praised, three be vtterlye dispraysed, and one neither praysed nor dispraysed. Fyrst a man maye loue his neighbour for gods sake, as euery good vertuous man loueth euery man. Secondarily, a man maie loue his neighbour for natural affection, because he is his sonne, his brother or kinsman. Thirdly he may loue for vain glorie, as if he loked of his neighbour to be worshipped, or aduaunced to honour. Fourthly, a man may loue for couetousnes, as when he cherish and flatter a riche manne for his goodes, or when he make muche of them that haue done him pleasures or may do. Fiftlye and last, he may loue, for his sensuall luste and appetite, as when he loue to fare delicately, or elles when his mynde folishely runneth and doteth vpon weomen. The first waye to loue his neyghbour for the loue that he beareth to god, is onely worthye to be praised. The seconde waye, naturally deserueth neither praise nor dispraise. The

thirde

thyrd, the fourth, & the fifth, to loue for glorye, aduauntage or pleasure, all thre be vtterly naught.

Likenes of maners, maketh loue stedfaste and perfect. Seneca.

Of al thinges the neweste is beste, saue of loue and frendship: whiche the elder that it waxeth, is euer the better.

To muche self loue, is cause of all euil.

Repentaunce, is the ende of filthy loue.

Lewde loue is the busines of lyerers.

Loue cannot be mingled with feare.

Ther is nothyng so darke, but that loue espieth.

Loue leaueth no daunger vnattempted.

It is not possible for a seruaunt to bee diligent, that loueth not his maister.

He that hath an whole and cleare heart, without enforcing vttreth louing wordes: and he that hath a euil hearte, alwayes ouercommeth other with wordes of malice. War. Aur.

That person that is entierly beloued, causeth euer great griefe at the death.

The loue of a foole, is more noysome then pleasaunt. Socrates.

As one bryde loueth another, and one beast another, and one wise man another: so one foole loueth another. War. Aur.

Loue peace: maintaine concorde: Be mercifull to the penitent: despise not thyne vnderlynges

Haunt not to muche thy frendes houses, for that engendreth no great loue: nor be not to log from thence, for that engendreth hate: but vse a meane in al thynges. Aristip.

Loue betwene neighbours suffereth to bee quenched with water: but it is requisite that the loue

loue of his prince and the people, be perfect and pure.

It is better for a man to loue good felowe- Aristotle.
shippe then money.

There is no perfect loue, where is no ega- litie betwene louers.

Loue in yong bloude in the spring tyme and War. Aur.
flowyng youthe, is a poysone, that foorthwith spreadeth into any vaine.

As pure in euery place findeth some what to Plato.
cleaue to: so loue is neuer lightly without a sub- iecte.

The great voice outwarde, is signe of lyttle War. Aur.
loue inwarde: and the great inward loue, kepeth silence outwarde.

The olde lecherous louer, is as a swyne with a War. Aur.
white head and a grene tayle.

Like as the fyre walketh the fyrebrand, so doth Hermes.
scornefulnes wast loue betwene frendes.

This is a iust ordinaunce of god, that he that War. Aur.
loueth shall haue an ende, and it that is beloued shall take an ende, and the tyme that we are in shall also ende: then it is reason that the loue wherewith we doe loue, shall ende likewyse.

Charitie maketh men to forsake synne, and Solon.
embrace vertue.

Charitie is the whole perfection of a good mā.

Charitie maketh a man absolute and perfect Plato.
in all vertues.

By our charitie with god, we learne what is our ductie towardes man.

Like as fyre is an instrument, without whiche Plutarche.
sewe workes can be finished: so without charitie nothyng may be done well and honestly.

The

The ſumme of all.

In this life of loue, there are two kindes
that draweth men, to ioie or paine,
of filthi loue, ſome ſet their mindes,
And godli loue, ſome men retaine.
the wicked doe count, ſuch loue but vaine,
but gods heuenli loue, and charitie,
purchaſeth euerlaſting felicitie.

Liberalitie. Cap. iii.

Arist.

Liberalitie is aswel a meaſure in geuing as in taking of money or goodes. Liberalitie is not in the multitude or quãtitie of that which is geuẽ, but in the habite or facion of the geuer. It is liberalitie, to geue accordyng to a mannes habilitie.

Tullius

That is not to be approued liberalitie, wherein is any mixture of Auarice or Rapine: for it is not properly liberalitie to exacte vniuſtly, or by violence or craft to take goodes from particuler perſones, and diſtribute them in a multitude: or to take from many vniuſtly, and enrich therwith one perſon or a fewe: For the true precept concernyng benefites or rewardes is, to take good hede

hede that he contend not againſt equitie, ne that he vpholde no iniurie.

There be two fountaines which do appeare liberalitie: that is, a iuſt iudgemente, and an honeſt fauoure. Vale. Way

The oneiy is liberall, whiche diſtributeth according to his ſubſtaunce, and where it is expedient. Ariſto.

Liberalitie taketh his name of the ſubſtaūce of the perſone, from whome it proceedeth. For it reſteth not in the qualitie or quantitie of thinges that be geuen, but in the naturall diſpoſition of the geuer.

It ſhould ſeme, that as man being the moſte precious and goodiye creature of all others vpon the whole earth, and in ſo large maner wonderfullye endewed with diuine graces from the hyghe God aboue: ſhoulde in ſuche wyſe, moſte earneſtly regard his eſtate and creacion, that not oneiy (as a Lorde ouer them) to haue and enioye the pleaſures of them (for his ſufficiente & nedefull purpoſe) but alſo moſt ioungiye with all dyligence, to ſee to the reliefe and comfort of thoſe that by creacion are iyke vnto hymſelfe. Theophra. Ariſtotle.

Liberalitie in a noble man, is ſpecially to be commended, although it ſomewhat exceade the termes of meaſure. And if it be well and dueiye employed, it acquireth perpetuall honour to the geuer, and muche fruite and ſinguler commoditie therby encreaſeth. For where honeſt and vertuous men be aduaunced and well rewarded, it kyndleth the courages of the that haue any ſparke of vertue, to encreaſe therein with al their force and endeuoure. Wherefore, next to the helping

and

and releuyng of a communaltie, the great part of liberalitie is to be employed on men of vertue & good qualities, wherin, is to be required A good election and iudgement, that for hope of reward or fauour (vnder the cloke of vertue) be not hid the most mortall poyson of flattery. Liberalitie whiche is vpon flatterers employed, is not onely perished, but also spilled and deuoured.

Seneca. He is liberall that delighteth more in good renoune, then in money.

Socrates. A liberall man cannot be enuious.

He that is liberall, cannot liue amisse.

Geue liberalye for thy profite.

As liberalitie maketh frendes of enemies, so pride maketh enemies of frendes.

They that be liberal, do withholde or hide nothing from them whom they loue: whereby, loue encreaseth and frendship also is made perpetual and stable.

Hermes. He that is liberall, neglecteth not his goodes, nor geueth it to al men: but vseth it so, as he may continually helpe therewith other: and geueth, whan, and where, and on whom, it ought to bee best applied.

Tullius. Liberalitie and beneficence be of such affinitie, y the one may neuer from the other be seperate. For the imployment of money is not liberalitie, if it bee not for a good ende or purpose. Beneficence is neuer taken but in the better parte: and is take out of vertue, where liberalitie commeth out of the coffer.

Liberalitie causeth mē to be gretly meruelled at

Aler. Ge. A liberal hearte is cause of beneuolence, al-

Tullius though perchaunce sometime poore lacketh.

The

The summe of all.

Liberalitie is a certaine measure,
that springeth of fauour, frendship, and amitie,
In geuing, or receiuing, landes and treasure,
after a manner substaunce or habilitie,
but chiefli in comforting the poore nedie,
for that is liberalitie in verie dede,
to helpe the poore miserable in time of nede.

Libertie. Cap.liii.

THe best thyng in this present lyfe, is libertye. Diogenes.

Libertie be it neuer so poore, is to be preferred to all delightes and pleasure, where libertie is not.

In very much libertie, it is harde to be moderated, or to put a bridle to wanton affections. Aristotle.

To much libertie, turneth into bondage. Seneca

Hope is bondage, but mistrust a libertie. Thales

The couetise person, the ambicious, the lecherous, with suche other geuen to vice, cannot bee free and at libertie. Diogenes.

A Tiraunt neuer tasteth of true frendshippe, nor of perfect libertie.

Slaues and bondmen, haue only this libertie, to vse a proude countenaunce, because they bee shameles: and noble men be alwaies knowen by theyr gentleness. Alex. Ge

They be out of libertie that do not labour in theyr owne business, they slepe at another mans wish, & set theyr fete wher another man sleppeth. Seneca.

Truely

Terence. Cruely of ouermuch licence, happeneth great pestilence.

Aler. Ge. All thynges desire liberte, & mankind most specially wyll constreyned, seketh euer opportunitie to slippe of his coloz.

Diogenes. Nothyng is in the perfecte state of ioye, if liberte be awaye.

The summe of all.

Although honor, welth, riches and dignitie,
be deintie pleasures, that nature dothe embrace,
Yet libertie as writers dothe testifie,
is the beste thing, that man can purchace.
The poore mannes libertie, dothe plaineli deface,
the riche in prisone, or bondeslaue to riches,
whose liues are wasted, in most wretched distres.

Frendes and Frendshyp. Cap. b.

Aristotle. Frendshyp is a vertue, or ioyneth with vertue.

Tullius. Frendshyp cannot bee without vertue, & that in good men onely.

Frendshyp is none other thyng, but a perfect consente of all thynges appertepning as well to god as to man, with beneuolence and charitie. And there is nothyng geuen of god (excepte Sapience) that is to man more commodious.

Frendshyp in good men, is a blessed and stable connexion of sondrye willes, makyng of two persones one, in hauing & suffryng. And therfore a frend is properly named thother I. For that in them

them is but one mynde, and one possession: And that which more is, a man reioyseth more at hys frendes good fortune, then at his owne.

This is a iust lawe of frendshippe, that the frende in all thinges trusteth to hys frende: fyrst regarding, who is his frende. xuer. Anf.

It is small pleasure to haue lyfe in thys worlde, if a man may not trust his frendes. Dio genes

Frendship is to be preferred before al worldly thynges: because there is nothyng more agreable with nature, nor that helpeth man more, eyther in prosperitie or in aduersitie. Tullius.

True and perfect frendship is, to make one heart and minde, of many heartes and bodies. Pithago.

He that would endeuour to take away frendship from the felowship of mans life: should seme to take awaye the sunne from the worlde. Cicero.

Frendshippe is the louer of loue. Plato.

It is the propretie of frendes, to lyue and loue together. Aristotle.

Good will is the beginner of frendship: which by vse causeth frendship to folowe. Frendshyppe ought to be engendred of egalnes: for where equalitie is not, frendship may not long continue. Plato.

where any repugnauncy is, there may be none amitie, sins frendshippe is an entire consent of willes and desyres. Therfore it is seldome sene that frendshyp is betwene these persones: A mā sturdy, of opinion inflexible, and of sowre countenaunce and speche, with him that is tractable and with reason perswaded, and of swete countenance and entreteynmente. Also betwene hym which is elenated in auctoritie, and another of a very base estate or degree: yea & if they be both

in an equal dignity, if they be desirous to climbe, as they doe ascende, so frendshippe for the more parte decayeth.

Isocrates. Distance of place severeth not, neither hindereth frendship, but it may let thoperacion therof.

War. Aur. whereas true frendes be, their paines are in common.

Cicero. A true frende is more to be esteemed, then kinskolke.

Seneca. He is a good frende that doeth hys frende good, and a mightye frende that defendeth hys frende from harme.

Plato. Get frendshippe of them, that folowe truth.

Aristotle. Admitte none thy frende, except thou first knowe howe he hath behaued him self with his other frendes before. for tooke howe he hath serued theim, euenso will he serue the.

Periander Be slowe to fall in frendshippe, but when thou art in, continue.

Hermes. who so loueth good manners, persevereth in frendshippe.

War. Aur. Put no trust in frendes in the present prosperitie, for it is an euident token and pronostication of an euell fortune.

He is a very frende, that lightly forgetteth hys frendes offence.

Scornefull men, are daungerous frendes.

There is no man, that would chose to lyue without frēdes, although he had plentye of al other Riches.

Senecs. It is a swete pleasure for a man, to helpe, and be holpen of hys frendes.

Phosion. One frend ought not to require any vnlaufull thinge of another.

Frendes

Frendes ought to be like good horses: that is, that they ought to haue a little head, by hūble conuersacion: quicke of hearing, to thintent that they be ready whē they are called: a softe mouth to thende that their tong be temperate: the houe of the foote hearde to suffre trauaile: And their hādes open to doe good dedes: their fete sure to perseuer in amitie: A baye coloure for his good renoune: also that he be without curbes & bittes And that he maye goe, whereas anye fatall destenies turneth the brydle and reigne of fortune. Mar Aur.

Thagrement together of euell men in mischief, is not frendshippe: for frendship of it selfe is so pure, that it will not be vsed in euell. Aristotle.

Proue not thy frende with damage, nor vse thou him vnproued. Thys mayest thou dooe, if when thou hast no nede, thou fayne thy selfe to be nedye: In whiche, if he helpe thee, thou arte neuer the worse: but if he refuse, then knowest thou by fayning, how for to trust hym.

Be as mindeful of thine absent frendes, as of them that be present. Isocrates.

Frendes in aduersitie, are a refuge: and in prosperitie a pleasure and delight, to communicate our pleasures withall. Aristotle.

If thou desyre to be thoughte a frende: dooe thou the workes that belong to a frende. Hermes.

If thy frend misordre himselfe towardes thee, breake not of frendship therfore immediatelye, but rather assaye by al meanes to refourme him: so shalt thou not onely retaine to thee thine olde frend, but shalt double hys frendshyp. Pithago.

There be manye that lacke no frendes, and yet lacke frendship.

A wise man, though he be contented and satisfied with hym selfe: yet will he haue frendes, because he wil not be destitute of so great a vertue.

Beare witnes rather agaynst frendshyp, thē agaynst trueth.

Plato. There cannot be frendshyppe betwene a seruaunt and his maister, inasmuch as their estates be vnequal. But forasmuch as they be both men, there may: because that in manhod they be both equall.

War. Aur. Newe amities be wery in three dayes. And we see often proued by experience, that frendes lightly taken, are lightly left agayne.

Doe good to thy frendes, that they may be the more frendlye: and to thyne enemyes, that they may be thy frendes.

Socrates. Thiniurie of a frend, is much more grieuous, then thiniurie of an enemye.

War. Aur. He that promiseth and is long in fulfylyng, is but a slacke frende.

Plutarch. He that casteth away his kinsfolke, and maketh him frendes of straungers: doth as the man which would cast away his fleshy legge, and set on another of wood.

Seneca. As fyre and heate are inseperable: so are the hearetes of faythfull frendes.

Aristotle. Like as a phisicion cureth a man secretlye, he not feling it: so should a good frend helpe his frend priuely, when he knoweth not of it.

¶ The summe of all.

Frendshyppe

Frendship vvhich is thagrement of mindes,
In trueth and loue, is the chiefest vertue:
of morall vertues, that in the vvorld man findes,
vvherfore in the vvorlde, to liue vvhoso mindes,
ought frendship to geat, and gote to ensue:
by loue (not bi lucre, that true frendshippe blindes.)
Knit vvith an heart, vvhere rancoure neuer grevve,
vvhiche knotte, estates, equalitie so bindes,
that to dissolue, in vaine maie fortune sue,
though malice helpe, vvhich. ii. all glorie grindes.
So strong is frendship, as no stormie vvindes,
haue might to moue, nor feare force to subdue,
vvhere all these pointes be setled in their kindes.

¶ Of geuyng and receiuing. Cap. vi.

As geuynge and receyuing are contrary thone to thother: so thone is more commonlye vsed then thother. Catiline.

In geuynge, these thinges must bee considered: what thyng, and to whom, howe, where, and wherefore thou geuest. Phosion.

In receiuing be thankefull: and at the least haue a good will, to requite a frendlye benefite. Titus. Li.

When thou frendlye doest intende to geue, chose (as nere as thou canst) such a persone as is

playn and honest, of good remembrance, thankefull, abstaynyng from the goodes of other, no lesse garde of hys owne, and specially to all men beneuolent.

Tullius. The greatnes of a benefite is declared, eyther by the commoditie, or by the honestie, or by the necessitie.

Par. Aur. He that may geue and geueth not, is vtterly an enemy: and he that promiseth furthwith, and is long or he doe it, is but a suspicious frende, what nedeth woordes to our frendes, when we may succour them with woorkes. Is it not right to whom we geue our heartes, which is the best thyng within vs, that we geue hym onelye oure tong, that is the worst thyng of all our vices?

Socrates. Geue to the good, and he will (if he can) requite it agayne: but geue to the euill disposed, and he will styll begge and aske more.

If thou bestowe a benefite, kepe it secrete: but if thou receyue any, publishe it abrode.

Requite benefites.

Geue to the nedye: yet so, that thou nede not thy selfe.

Geue at the fyrst asking: for it is not freelye geuen, that is often craued.

Seneca. Geue no vayn and vnmete giftes: as armour to women, bookes to a plowman, or nettes to a student.

Let thy giftes be such, as he to whome thou geuest them doeth delyte in.

Geue liberally for thy profite.

Solon. See that thy giftes be according to thyne habilitie: for if they bee to bygge, thou shalte bee thought a waster: And again, if they be to small,

thou

thou shalt be thought a niggarde.

Succour them that perishe: yet not so, that thou thy selfe perysshe therby.

Boaste not of thy good dedes, lest thyne euyll be also layde to thy charge. Socrates.

Remembre them which haue done thee good, and forgeat not theyr benefites.

Benefites ought to be aswel borne in minde, as receyued with the hande. He is vnthankeful which acknowledgeth not the good that is done vnto hym: And he is more vnthankefull, that to hys power requyreth not: But he is moste vnthankefull, that forgeatteth it vtterlye. Seneca.

One gifte wel geuen, recouereth many losses.

The remembraunce of benefites, ought neuer to waxe olde.

A small thing geuen willingly, is more acceptable then that which is grudgingly geuen, be it of neuer so great a pryce.

A gyfte grudgingly geuen of a nyggard, is called a stony loafe: which although it be bitter, is nedefull to be receiued of the hungrye.

The will of the geuer, and not the value of the gyft is to be regarded.

He is worthie to be deceiued, whiche whyle he bestoweth a benefite, thynketh of the receyuyng of another.

To be worthy a benefite, is more, then to haue geuen a benefite. Diogenes.

¶ The summe of all.

In geuing, these thinges muſt be conſidered,
what thing, to who, where, & wherfore it ſhould be:
firſt the good and nedie, ought be remembred,
and thei, or elles God, again ſhal requite thee.
But ſee thou be mindfull, of thine habilitie,
then, if to geue, thou ſhalt be diſpoſed,
geue, not to receiue, leſt thou be deceiued.

¶ Of wrath, and enuie. Cap. viii.

Tullius. IRe or wrathe, is a vyce moſt ouglye, and fardeſt from humanitie. For who beholdyng a man, by furie chaunged into an horrible figure, hys face enfarced with rancour, his mouthe foule & imboſed, his eyen wyde ſtaryng and ſparkiyuge like a fyre: not ſpeaking, but as a wylde bulle, roaryng and brayying oute woordes deſpytefull and venemous, forgeattyng hys eſtate and condicion, forgeattynge if he bee learned, yea and forgeattynge all reaſon: who (I ſaye) will not haue ſuch a paſſion in extreme deteſtacion?

Ariſtotle. Anger is an heauines, and vexacion of the mynde, deſyring to be reuenged.

Anger is the mother of enmitie and hatred.

Hermes. Wrath cummeth of feblenes of courage, and lacke of witte.

¶ To

To the wrathfull, anger approcheth.

Women are sooner angry then men: the sicke sooner then the healthie, and olde folke be soner moued then the young. Plato.

Time appeaseth angre.

He that is enclined to hys owne will, is nere the wrath of God.

Wrath and reuengeance taketh from man the mercie of God, and destroyeth and quencheth, the grace that God hath geuen him. Hermes.

If thou haue not so much power as to refrain thyne yre: yet dissemble it, and kepe it secrete, & so by little and little forgeat it.

Forgeat thine anger lightly, and desyre not to be reuenged.

Eschewe anger, though not for wisedomes sake, yet for bodily healthes sake.

He best keepeth himselfe from anger, that alwayes doeth remember that God looketh vpon hym. Isocrates.

Nothing is so detestable or to be feared, as wrath and cruel malignitie.

In correcting, wrath is principallye to bee forbydden. For he that punisheth while he is angrye, shal neuer kepe that meane, whiche is betwene to muche and to little. Tullius.

Be not hastie, angrye, nor wrathfull: for they be the condicions of a foole. Neither reprooue a man in his wrath, for then thou mayest not rule hym.

Wrath leadeth shame in a leasse.

It is a great matter to see a wyse man angry.

It is foolishnes, or rather madnes, for a man to be angry for that whiche cannot be amended:

or to

or to desire the thyng which may not be obteyned.

He hath great reste, that can refrayne hymselfe from angre.

Seneca. Forgeuenes is a valeant kind of reuengeance.

Quietnes is sure, but rashnes is dangerous.

Wrath and hastines, are verye euill counsaylours.

Plato. Like as grene wood whiche is long in kendeling, is whotter then the drye when it is fyered: So he that is selde and long or he be angrye, is harder to be pacified, then he that is soone vered.

Pithago. Enuie and slaundre are two brethren, which goe euermore together. Enuie hath been, is, and shalbe, the destruccion of manye.

What is there that enuie hath not defamed, or malice left vndefyled? Truely no good thing.

Seneca. Debate, decepte, contencion, and enuye, are the frutes of euill thoughtes.

Them that fortune hath rayled most highly: agaynste them spreadeth the greatest poyson of enuye.

Mar. Aur. It is better to be a fellowe with manye in loue, then to bee a kynge with hatred and enuye.

Enuie is blynde and can dooe nothyng, but

Titus. Li. dispayse verrue.

Cursed enuye prepareth poysone secretely

Mar. Aur. for theym, that be in rest amonge diuerse pleasures.

The aboundaunce of felicitie, hath caused cruell enuie to be in many.

Plato. Unhappy is the estate of malicious and enuyous

uious people.

Shame of himselfe, is the ende of indignacion. Aristo.

Enuie is so enuious, that to them, that of her are most vexed, and set fardest of, she geueth most cruell strokes with her fete. War. Aur.

If anye man saye euill of thee and enuyeth thee, set not thereby, and thou shalt disappointe hym of his purpose. Diogenes.

As rust consumeth yron: so doth enuye the heartes of the enuious.

Be not enuious at an euill mans prosperitie, for surely his ende shall not be good.

where as is no lyght, there is no shadowe: and where as is no wealth, there is no enuye. Plutarch.

Cursed is that wealth, that euerye man enuieth.

Hard is the remedy agaynst enuye. Reade all that can be read, and ymagine all that can be ymagined, demaunde all that can be demaunded: and thou shalt finde none other remedy agaynst this cursed enuye, but to banishe hys from all prosperitie, and to sit with aduerse fortune. War. Aur.

All the world is full of enuye.

It is a scabbe of the world, to be enuious at vertue. Tullius.

Enuie groweth vp among vertues.

Those are to be hated, which in theyr actes be fooles, and in theyr wordes be Philosophers. Pacuuius.

Malice drinketh ꝯ more part of his owne venim. The poysons which Serpẽtes cõtinually doth kepe without any harme, they spewe out to Seneca.

others

others destruccion. But the malicious contrary wise, hurteth no man so much as themselues.

Hermes. Like as greefe is the disease of the bodye: so is malice a sickenes of the soule.

He is most wicked, that is malicious against hys frendes.

Plato. Priuate hatred, is worse then open malice.

As a sparkle of fyre, or the snuffe of a candle negligently left in a house, may set a whole towne a fyre: So of priuate malice and discorde, cometh open destruccion of people.

He is vnhappye, that continueth in malice.

He is not perfectly good, that hateth hys enemy: what is he then that hateth his frende?

Diuersitie of opinions causeth great stryfe and hatred.

Aristo. Walke not in the waye of hatred.

Wenne vehemently hate them, that haue a proude and haute countenaunce, be they neuer so hygh in estate or degree.

Malicious woordes discouereth the euyll of the heart.

Mar. Aur. The grudge, hatred, and malice, of them that be euill: iustifyeth the iustice and sentence of the that be good.

Nothing is more wretched then to hate: by the whiche affecte, the deuilles be most miserable.

Haslines causeth repentaunce, and frowardenes causeth hinderaunce.

Pithago. He is able to vanquishe hys enemye, that is reasonable in hys demaunde.

Threaten no bodye, for that is womanyshe. When thyne enemye doth threaten thee, trust not

not hys flatteryng and fayre dyſſembling face: for Pithago.
ſerpentes neuer ſtyng ſo deadlye, as when they
byte without any hyſſing.

He that ſeketh the felowſhippe of hys ene-
mies, ſeketh hys owne deſtruction.

Take not thyne enemie for thy frende, nor
thy frende for thyne enemie.

Thiniury of a frend is more grieuous, then Socrates.
thiniurie of an enemie.

Better is an open enempe, then a frendlye Boetius.
foe.

¶ The ſumme of all.

VVrath, enuie, hatred, enmitie, and malice,
are vices moſt curſed, hatefull and ougle:
repugning peace, that ſwete vertue of price,
vvhiche knitteth both god and man in amitie,
they be contrarie alſo to humanitie.
And as the godly and vviſe, doth deteſt them,
ſo the wicked and fooliſhe, doth embrace them.

¶ Of Sorowe. Cap. viii.

Sorowe is a griefe or Ariſtotle.
heauynes for thynges
that be doone and paſt.

Sickeneſs is the priſon of the bodie, but ſo- Hermes.
rowe the priſon of the
ſoule.

Sorow is next frend War. Bur.
to ſolitarines, and ene-
my to company, & heyre
of deſ-

of desperacion.

It is a great sorowe for an auaricious man, to see hys goodes lost.

Plato. The sulpitious, the hastie, and the gelous man, liueth euer in sorowe.

Socrates. The hastye man is neuer without trouble.

Of sorowe cummeth dreames and fantasies.

By sorowe and thought, the hearte is tormented.

Sorowfull syghes, shewe the grickes of the hearte.

There is no comparison of the great dolor of the bodye, to the least payne that the spirite feeleth.

Swete woordes counforteth the heart but little that is in tribulacion, except it be mingled with some good woordes.

Of thought cummeth watchyng and bleared eyes.

Hermes. There be. vi. kindes of men that be neuer without vexacion. The firste is he that cannot forgeat hys trouble. An enuyous manne dwellyng with folke newely enryched. He that dwelleth in a place and cannot thryue, whereas another thryued before hym. A ryche man decayed and faine in pouerte. He that woulde obteyne, that he cannot geat. The last is, he that dwelleth with a wyse man, and can learne nothyng of hym.

Sutetie putteth awaye sorowe, and feare hyndereth gladnes.

Plato If thou wilt be cumpted valeante, let neyther chaunce nor grieke ouercome thee.

If

If thou desyre to haue delyghte wythoute sorowe, applye thy mynde to studye wysedome.

Accustome not thy selfe to bee heauye and sadde: for if thou dooe, thou shalte be thoughte fierce: yet be thoughte dull, for that is a token of a prudent man.

To frendes afflicted with sorowe, we ought to geue remedy to theyr persones, and consolacion and counsoyt to theyr heartes. Mar. Aur.

The multiplying of frendes, is thall easing of cares. Plato

A wyse man in tourmentes is euermore happye. But he that is troubled eyther for fayth, for Justice, or for the louyng Goddes sake: that sufferaunce of payne, bringeth a man to perfecte felicitie.

The greatest easement to ease hym that is in heaunes, is to exercise the wauering heart with some good occupacion. Mar. Aur.

There is no sorowe, but that length of time may allwage and make more easie. Sulpitius.

As a wyse mariner in calme weather, prepareth hymselfe lookyng for a tempest: euen so ought the mynde when it is most at quyete, to doubte of some tribulacion. Plutarch.

A wyse meme quyetely beareth theyr griefes and sorowes, as thynges that were verye swete and commodious to theym: assuredly knowing, that if they shalbe stricken with ampe kynde of aduersitie, and that it be pacientlye borne, they shall not loose theyr reward.

Sorowe commonlye taketh not place in hym

Pithago. him that abstayneth frō foure thynges: that is frō in hastines, wilfull frowardenes, pryde, & slouth.

Counsell, exhortacion, and perswacion to hym that is in trouble: geueth small consolacion, whe there is no remedie.

Wor. Aur.

He is not woorthie to liue, that taketh not care to liue well.

Seneca.

He is wicked and most to be despysed of all men, that careth and studieth for none, but for himselfe.

Hermes.

In all thy trouble, remember thys reason: harde thynges may be mollifyed, strayt thynges may be loosened, and heauye thinges shall little grieue hym that can handsomely beare them.

Seneca.

¶ The summe of all.

Sorowe is a grief, for thinges done and past
Which by paineful sighes, appeareth from the heart
Sorowe secretely worketh, mannes life to waste
Sorowe and sickenesse, togeather taketh parte
Sorowe must be thought on, when felt is no smarte
And as after a Calme, tempestes doeth folowe
So after quietnes, there folowyth sorowe.

Of patience. Cap. ix.

Patice is a noble vertue, apperteyning. alwei to inwarde gouernaūce as to exteriour gouernaūce: And is the banquisher of iniuries, the sure defence against all affectes and passions of the soule, retayning alwayes glad semblant

semblant in aduersitie and dolour.

The meane to obtayne pacience, is by two thynges principally: a direct and vpryght conscyence, and true and constaunt opinion in the estymation of goodnes, which seldome commeth onely of nature, except it be wonderfull excellente, but by the diligent study of very Philosophie (not that whiche is Sophisticate and consisteth in sophismes) nature is thereto prepared and holpe. How to obtein pacience

Pacience and good belief in God, maketh a man victorious. Socrates.

He is perfectly pacient, whiche in his fury can subdue his owne affections.

Better is he that contemneth iniurie, then he that soroweth. For he that contemneth it as he nothyng felt it, passeth not on it: But he ỳ is sorowful, is therwith tormented, as though he felt it. Ambrosius.

Sustaine, abstaine. Sustaine and beare aduersitie: and abstayne from all euill, filthy pleasures and passtimes. Epictetus.

It is oftentimes seen, that it cannot faile in a man that can suffer and take pacience, to haue vertue and force. War. Aur.

One of the vertues that a wyse man oughte to haue (wherin he shalbe knowē as wise) is, that he can suffer wel: For a man that can suffer well, was neuer but wise and wel manered.

He that is pacient and sober, shall neuer repent hym. Hermes.

Be pacient in tribulacion, and geue no man cause to speake euill of the. Hermes.

Receiue pacientlỳ the wordes of correccion, though they seme grieuous. Hermes.

Humilitie, pacience, and fayre speche, are the pacifiers of heauines and anger.

Mar. Aur. The trauailes that commeth of necessitie, ought with good courage to be abidden.

Be constaunt and pacient in aduersitie: and in prosperitie ware, and lowly.

It wer no pacience to suffer, nor law to permit, that a thyng, that a sage person with great maturitie and deliberaciō hath written, to be dispraysed by a symple person.

The best way to be aduenged, is to contēne iniurie and rebuke, and to liue with such honesty and good behauiour, that the doer shal at the last be therof ashamed, or at the least, lease the fruite of his malice, that is to say, shall not reioyce and haue glory of thy hinderannce and damage.

The summe of all.

Pacience is a vertue, bothe noble and necessarie, apperteining to the invvard & exteriour gouernance pacience is a vainquishour, of approued iniurie, a sure rocke of defence, against all disturbaunce. this vertue therfore to obtain, geue diligēt atiēdance bi. ii. thīges thou shalt learne it, to thi cōfort in distres an vpright conscience, & cōstāt esteming of goodnes

Of prayer. Cap. x.

Hermes. Prayer is the chiefest thing that a man may present god withall.

Pithagor. It is a right honorable and blessed thyng to serue God, and sanctifie hys saynctes.

Xenophon. Praye to GOD at the begynnynge of thy woorkes, that

that thou mayest bryng them to a good conclusion.

Worshippe God with a cleane hearte, praye vnto hym, and he wyll aduaunce you.

When ye wyll faste, pourge youre soules from fylth, and abstayne from synne: For god is better pleased therewith, then wyth abstaynyng from meates. Hermes.

Praye with repentaunce busilye, and continuallye make thy faythfull peticion and supplycacion to the euerlyuyng GOD: call vpon hym in the daye, and forgeat hym not in the nyght.

Prayer is a vertue that preuayleth agaynste temptacion, and agaynste all cruell assaultes of infernall spirites, agaynste the delyghtes of thys lyngeryng lyfe, and mocions of the fleshe.

Thou oughtest daylye to praye for the happye estate and prosperitie of thy prynce, and for others that by hym are sette in auctoritie: for of them dependeth the peace and tranquillitie of the common wealth. Plato.

God hateth the prayers and sacrifices of wicked people. Socrates.

Put thy trust in god and praye vnto hym, and he wil kepe thee from a wicked wife: for whiche there is none other remedie.

Make thy prayers perfect in the syght of god: for prayer is lyke a shippe in the Sea, which if it be good, saueth all therin, but if it be naught suffereth them to perishe.

Praye not to god to gene the sufficient, for Plutarche.

that he wyll gene to eche man vnasked, but pray that thou maist be contented and satisfyed with that which he geueth thee.

Tyrantes prayers are necessarye.

The summe of all.

Praier is the most holi, and diuine sacrifice,
that man here in earth, vnto god maie presente,
praier with repentaunce, is the due & perfect seruice,
that withstandeth the deuill, and his cursed entent:
praie to god, trust in him, but fast be penitent,
For as a sounde ship, saue them that be therein,
so praier with repentaunce, saue frō drowning in sin.

Of Prayse, and Dispraise. Cap. xi.

Plato.

Dioge nes.

Aspire thy selfe so nowe in vertue, that in time to come thou mayest therefore be praysed.

It is mere wickednes to seke prayse by counterfaited vertue.

Chalenge not to thy self the prayse of other mennes inuentions.

War. Aur.

He is greatly to be praysed that leadeth an vncorrupt lyfe, that loueth and feareth god, that is frendly to his frend, fauourable to his enemy, temperate in his wordes, and restfull in his persone.

Prayse nothyng that is not commendable, nor dispraise ought that is prayse worthye.

Prayse

Prayse honest and good thynges.

Prayse not the vnworthye because of hys vayne riches.

Prayse a man for that whiche maye neyther be geuen hym nor taken from hym, which is not his fayre house, nor his goodlye garmentes, nor his great householde, but his vertue, wytte, and perfect reason.

Prayse litle, but dispraise lesse.

He that to his noble ignage addeth vertue and good condicions, is highly to be praysed.

If thou wilt prayse any man because he is a gentleman, praise his parentes also. If thou praise him for his riches, that appertaineth to fortune. If thou prayse hym for hys strength, remember that sickenes will make hym weake. If thou prayse hym for his swiftnes of body, remember that age wyll take it away. If for his beautie, it will sone also vanish awai. But if thou wilt praise hym for his maners, wisedom, and learnyng, then asmuche as appertayneth to a man, prayse thou hym: for that is his own which neyther commeth by heritage, neyther altereth with fortune, nor is chaunged by age, but is alwaies one with hym. Pithagor.

Doe not suche thynges thy selfe, as thou wouldest dispraise in another.

He that prayseth hymself, and dispraiseth other, is not worthy prayse. Protegen.

In the multitude of men, there are few to be prayed, and many to be dispraysed. Mar. Aur.

Nothing dispraiseth a man so much, as his own praysyng: specially when he boasteth of hys good dedes.

To be prayse of euyll men is as euyll, as to

be prayſed for euil doing.

Caton. If a manne prayſe the, remember to be thine owne iudge

Tullius We muſt beware we open not our eares to ſuch as prayſeth vs falſly, & not ſuffer our ſelues to be flattered.

None be in ſo muche daunger of flatterers, as the prince, noble men, and ſuche as be in auctoritie,

Ouid. The cluſter of flatterers walke in the courte.

If it wer as paynefull a thing for menne to prayſe honeſt thynges, as it is to doe them, then ſhould thei be as litle prayſed as thei be folowed

If thou wilt diſprayſe hym whom thou haſt ſeen, beware not that thou art his enemie.

Seneca. It is a ponnte of flattery, to prayſe a man to his face.

Diogenes. Unmeaſurable laude and prayſe, is to be improued.

All thynges that are good, hath euer the preeminence in prayſe and comparſon.

It is ſufficient to prayſe and exalt a chylde, ſeing his honeſt towardnes, diſpoſicion or aptytude well proued in hym, in ſuche thynges, as be taught hym.

Pryde is cauſe of hatred, and ſlouth of diſprayſe

Ariſtotle. As they which gene vnwillingly, ſeme to haue but litle themſelues, euen ſo they which prayſe other folkes ſlenderly, ſeme to deſyre to be prayſed themſelues.

Plutarche. Like as the famished for lacke of other meate, are faine ſometime to eate theyr owne fleche: ſo many that are vaingloryous, are forced to prayſe themſelues because no man will els.

As

As the shadow foloweth the bodye, so praise followeth vertue. And as the shadow goeth sometymes before and sometimes behynde, so dooeth praise also to vertue. But the latter that it commeth, the greater it is, and the more of valure. Hermes.

Praise no man before death, for death is the discouerer of all his workes. Lyke iudgeth vndirrectly of death. Isocrates.

The summe of all.

So vertuously endeuour, thi self to liue,
that men euen worthely thi life maie commende,
counterfait not vertue, for men will it repriue,
and praise thee for thi profite, if rightly thou entend.
Both praise and dispraise, in our liuing doth depend,
and as after the bodie there folowveth shadow,
euen so after vertue, praise doche also folow.

The ende of the fourth boke.

¶ The fyfth Booke.

¶ Of instructyng, and bryngyng vp of youth. Cap. i.

Lycurgus. What maner chyldren they be borne, lyeth in no mannes power, but by ryght bryngyng vp that they maye proue good, lyeth in our power.

Mar Aur. Parentes that in dede are good parentes ought to knowe how to bryng vp theyr chyldre. Do prepare for thy chyldren in theyr youth, that they afterwardes fall not to wickednes, and then theyr synne to be imputed vnto thee.

Philippus It is to be imputed vnto the bringers vp of chyldren, if afterwardes they proue to be well manered or otherwyse.

Those parentes are to be blamed, that are very carefull to heape vp riches, and take no care for the good bryngyng vp of theyr chyldren.

Sockates. Good bryngyng vp, is the head of good maners.

Good bryngyng vp, maketh a man well disposed.

He is perfect, which to his good bryngyng vp, ioyneth other vertues.

It is not possible for hym to be of vertuous dispositiõ, that is wealthily & wantonly brought vp in ryotyng and pleasures. Seneca.

Noble wittes corrupted in bryngyng vp, proue more vnhappie, then other that be more simple. Plutarche.

The chylde is not bounde to his parentes, of whom he hath not learned some good thyng.

The better of byrthe that a chyld is, the better ought his bryngyng vp to be. Socrates.

Chyldren ought of congruence to be trayned and framed to vertuous disposition. Diogenes.

Parentes ought to rebuke and chastice theyr chyldren, and that secretely in theyr houses. Tulli. Ci.

We teache our chyldren liberal sciences, not because those sciences may geue any vertue, but because they make the mynd apt to receyne vertue. Seneca.

The studious father careth more how to bring vp his chyldren in honestye, then how to lyue pleasauntly. The wise father more considereth, what his sonne shalbe in estimacion of other mẽ, then how he may content hys synguler affeccion. Aler. Se

Vse exaumples, that such as thou teachest, may vnderstande thee the better. Pithagor.

Be sober and chast among young folke, that they may learne of the: and among old, that thou mayst learne of them. Plato.

He ought not to lye, that taketh vpon hym to teache other.

Chyldren must euen from theyr very youth, be Quintillia

be fruitfully trayned in the exercisyng and doing of the best and most godly thynges, syth nothyng sticketh more faste then that, which is receyued and taken of pure youthe, not yet infected with peruerse and croked maners or opinions.

Euripides. VVhat thing a man, in tender age hath most in vre, the same to death alwaies to kepe he shalbe sure.

Therfore I age who gretli lōgeth good fruit to mow
In youth he muste applie himself good sede to sow.

Horace. As long as a tunne or a vessell maie last,
of the first licour it kepeth the tast:
And youth being seasoned in vertuous labour,
will euer after therof kepe the sauour.

Hermes. Lyke as waxe is ready and pleasaunt to receiue any printe or figure: so is a yonng chylde apte to any kinde of learnyng.

Arillo. Lyke as there is no beast so wilde, but diligence maye make tame: so there is no chylde so vntoward, nor no wit so vnruly: but that good bryngyng vp maye make gentle and vertuous.

Plutarche Lyke as there is no tree but will waxe barreine and grow out of facion, if it be not well attended: so is there no wit so good but will waxe euil, if it be not wel applyed:

Seneca. Lyke as they whyche bryng vp horses wel, teache them fyrste to folowe the brydle: so they that teache chyldren shoulde fyrst teache them to geue eare to that whyche is spoken:

Socrates. He that teacheth good to other, and folowe-

nota

eth

eth it not hym selfe: is lyke hym whiche lighteth a candle to other and goeth hymselfe darkelyng.

We are no lesse bounde to our scholemaysters that ryghtly teacheth vs, then we are to our very naturall parentes. Alexa. ma.

It is moste meete to bee instructed by them, that are beste learned: for as muche as it is difficulte to putte oute of the mynde: that whiche is once lerned: the double bourden beyng paynefull to the maysters that shall succede, and verely much more to vnteache then to teache. Quintilia.

The teachers to Princes, and maysters to disciples, profitte more in one daye wyth good exaumples, then in a whole yeare wyth many lessons. Mar Aur.

The mayster that instructeth, ought lyke to geue to hys scholer a stronge bridle, and a sharpe bitte: to the entente that he bee well mouthed, so that no man take hym with lyes.

Those that bee younge, and wythholde due reuerence vnto theyr elders, are not worthye of lyfe. Iuuenal.

If children vse to eat e and slepe ouermuch, they be therewith made dull to learne. Aulus Ge.

It appertayneth to Princes to see that theyr chyldren be well brought vp, infourmed in wysedome, and instructed in maners, that thei maie be able after them, the better to rule and gouerne their kyngdomes. Solo.

The

The summe of all.

Parentes and maisters, that hath charge ouer youth,
ought frendli regarde, their office and duetie:
And bring vp their children in gods holye trueth,
by worde and exaumple, bothe honest and godlie.
Rebuke, chastise, and instructe them gentlie,
For as thei shall order, themselues hereafter,
it shalbe imputed vnto their teacher.

Of obedience. Cap. ii.

Socrates.

Obedience is a vertue, of highe & great estimaciō beefore GOD: who willeth it to reign in the heartes of al mē to shew and set foorth ye loue and amitie due to god and man. As the philosopher writeth: Be fauourable to all men, be obedient and in subiecciō to al lawes, but aboue al thinges, Obey rather god then men.

Plotinus doth also write, that obedience is an incomparable vertue, and due, both to God and man:

man: that is to say) first and chiefly vnto god, and then to those that be sent of him and set in autoritie, also to parentes, maisters, and officers. Plotinus.

Reuerence thine elders with obedience.

Obey lawes: for he that is obedient to the law, obeyeth god. Aristotle.

Where any obedience is due, thence ought to be excluded al lynde of reproche, al rebukyng or mockyng: considerying, that therof ensueth contempt, which like a pestilēce cōsumeth al lawes and auctorities. Alex. Se.

What maner of obedience may be there, where vice is much made of, and rulers not regarded: whose contempt is the originall fountaine of all mischiefe in euery weale publique. Pontanus.

That countrey is wel kept, where the kyng doth not onely know how to gouerne it, but rather, because also the people know how to obey hym. Theopom.

The people owe obedience to theyr prince, & to his parson great reuerence, and to fulfyll hys cōmaundementes: and the prince oweth egall iustice to euery man, & meke conuersaciō to al mē. War. Aur.

The publique wealth is there perpetual, and without any sodain fal, where the prince fyndeth obedience, and all the people fyndeth loue with the prince. For of the loue of the Lord or prince, bredeth the good obedience of the subiect: and of the obedience of the subiect, bredeth the good loue of the prince.

Wicked men obey for dred, and the good for theyr goodnes. Aristo.

The wicked and disobedient persons, seketh confusion.

Loue

Loue hym that obeyeth God and his prince: And seke not hys felowshyppe that dysobeyeth them.

The inferioure person or subiect ought to consyder, that all be it he in the substaunce of soule and bodye is equall with his superioure: yeat for asmuche as the powres and qualities of the soule and bodye, with the disposicion of reason, be not in euery man equall, thersore god ordeyned a diuersitie of preeminence in degrees to be among men for the necessaire dyreccion and preseruacion of them in conformitie of lyuyng.

Reuerently obey thy parentes.

Vanquishe thy parentes with sufferaunce: Striue not with thy father and mother, although they say the trueth.

Aristippus. Looke what obedience thou rendrest to thy parentes: looke for the lyke agayne of thy chyldren.

Socrates. Seruauntes (in worde and dede) owe due obedience vnto theyr bodily maisters.

He obeyeth many, that obeyeth his lustes.

Solon. He doth himself wrong, which obeyeth them, whom he ought not.

Permes. He that at ones instance an other vvill defame, vvill also at an others to the last doe the same:

For none are so daungerous and doubtful to truste, as those that are readiest to obei euerie lust.

Nothyng obtayneth fauour so muche, as dyligent obedience.

The

The summe of all.

Obedience is a vertue, that god deareli loueth,
vvhich mightili dothe extolle, the glorie of his name
and to the effect of goddes loue, it directli loketh,
as the philosopher full vvorthilie, vvriteth the same.
Goddes holi loue and obedience, excludeth all shame,
Obeie the king, thi parentes, all lavves, & auctoritie
then doubtles shalt thou leade, thi life most quietelie.

Of Gentlenes. Cap. iii.

Gentlenes and affabilitie are woorthy vertues, that causeth men to be hartily and dearly loued. Alexa. Se.

Nothyng surely more entierly and fastlye ioyneth the heartes of subiectes to theyr Prynce or Soueraigne, then mercy, affabilitie and gentlenes.

Lyue gently with thyne vnderlynges, as thou wouldest thy betters should liue with thee: and do to all men as thou wouldest be done by.

Worship gentlenes, and hate crueltye. Seneca.

If thou wilt correct any mã, do it rather with gentlenes, then with violent extremitie. Use measure in all thynges.

Thynke not thy selfe to be that whiche thou art not: nor desyre to seme greater, then thou art in dede. Be gentle and louyng to euery body, flatter none, be familier with few, be indifferente and equal towardes euery man, be slow to wrath, and swift to mercye and pietie.

Auarice

Aristotle. Auarice is the thyng that taketh alwaye the name of gentlenes.

The gentle and louely person, cannot be hated.

Alexa. Se. The gentleman gently entreated, is content to do all thynges: but the vile natured man, familiarly vsed, grudgeth at al thynges.

Geue place to thy betters, and to thyne elders.

Be not hygh mynded. Please euery body. Be seruiseable to euery body. Do not that to another, which thou thy self hatest. Geat by perswasion and not by violence. Hate violence. Be gentle in thy behauiour, and familier in communication.

It belongeth to gentlenes, to salute gladly the that we mete: and to familiaritie, to talke with them gently and frendly.

It semeth to be vncomely and great vngentlenes, a man to be vnthankfull,

It is due to render deserued thankes.

Pompeius. Humanitie and gentlenes, will rather of a frend hope the best, then forethynke the worst.

Propercin. If thou desyre that thy frendes loue maye continue, be curteous and gentle towardes him, bothe in speche and also in maners: forbeare him in his anger, reproue hym gently in his errour, & comfort hym in his aduersitie.

Alexa. Se. Lyke as pryde slayeth loue, prouoketh disdain, kyendleth malice, confoundeth iustice, and subuerteth weales publique: euen so gentlenes and affabilitie, do styre vp affection, augment benenolence, incende charitie, support good equitie, & preserue most surely countreys and cities.

The

The summe of all.

Gentlenes and Affabilitie are two worthie vertues that most happilie purchaseth, frendship and fauoure Yea, euē Princes & rulers, that these vertues doth vse causeth subiectes to bei thē, and giue thē due honour Hate crueltie, be lowelie, and of gentle behaioure, for as pride slaieth loue, & engēdereth al wickednes So loue liuelie flourisheth, bi the meanes of gētelnes.

Of weomen. Cap. iiij.

HE that seketh and desyreth to haue the felowshyppe of a wife, ought to winne hir with vertuous dyspoticion, honestye, maners, and good behaioure. Diogenes.

Naturallye in tymes past, wimen were adorned with these vertues, that is to be shamfast in their visages, temperate in wourdes, wise of wit, sober in going, meke in conuersacion, pitiful in correccion, well regarding their liuing, not keping cōpanies, stedfaste in promise, and constaunte in loue. Xen. Aur.

Crabbed wifes be compared, to rough stirringe horses. Socrates.

Like as to a shrewd horse, belōgeth a sharpe

bridle, so ought a shrewde wyfe to be sharpelye handled.

Seneca. Order thi wife as thou wouldst thy kinsefolke.

Geue thy wife no power ouer the: For if thou suffre hir to daye to treade vpon thy foote, she will to morowe treade vpon thine heade.

Socrates. He that can abide a curst wife, neadeth not to feare what company he liueth in.

Mar. Aur. There is not so fierce and perillous an enemy to a man, as hys wyfe.

Plato. Lyke as a blocke, though it be decked with golde, pearles and gemmes, is not to be regarded except it represente the shape of somewhat: Euen so, a wife be she neuer so ryche, yet if she be not obedient to her husbande, she is nothyng woorth at all to be regarded.

Hermes. Such wiues as had rather haue foolish husbandes (whom they might rule) then to be ruled by sobre wise men: are like to him which woulde rather leade a blind man in an vnknowen waye, then to folowe one that can see, and knoweth the waye well.

Socrates. Like as no man can tell where a shooe wringeth, saue he that weareth it: So no manne can knowe a womans disposition, saue he that hath wedded her.

Hermes. The spouse which forsaketh her husbande, because she is grieued with hys maners: is lyke him which because a bee hath stong hym, forsaketh the honey.

Plato. He that fisheth with poyson, catcheth fyshe but euil and corrupted: and so they that endeuoure to geat theyr husbandes or wiues by disceites and charmes, may lightly geat them, but better vngotten.

vngotten.

Like as they which kepe Elephantes, weare no light coulloured garmentes, nor they whiche kepe wild bulles, weare no purple, because such coulours doe make them fierce: So ought a wife to abstayne from suche thinges as she knoweth will offend her husband. Plutarch.

They which wer wont to doe sacrifice vnto Juno, the goddesse of maried weomen, tooke alwayes the galles out from beastes whiche they sacrifised: Signifying therby, that all anger and displeasure ought to bee farre from maried folkes. Aristotle.

The rule for the wife to liue by, is her husband, if he be obedient to the lawes publique. Socrates.

The best waye for a man to kepe hys wyfe chast, is not to be gelous, as manye fonde fooles suppose: but to be chaste hymselfe, and faythfull vnto her.

There can be no greater honoure for an honest wife, then to haue an honest faythfull husband: whiche careth for her and for no woman elles, thynkyng her more chaste and faythfull then any other. Aristotle.

The husbande can doe to hys wife no greater wrong, then to seke the felowship of another woman.

Wyues must be the more borne with, because they bryng forth chyldren. Socrates.

It were better for weomen to be barraine,
then to bring furth a vile wicked traine

Weomen be of a righte tender condicion: they will complayne for a small cause, and for lesse will ryse vp into greate yre. Mar. Aur.

Aristotle. A woman is a necessary euill.

Womans companye is an euill that cannot be eschewed.

Weomen in mischief are wyser then men.

Socrates. Woman is more plentifull then man, more enuyous then a serpent, more malicious then a tyraunt, and more deceitfull then the deuill.

Socrates. It is better to be in companye with a serpent, then with a wicked woman.

Women by nature are borne malicious.

War. Aur. As it is naturall for a woman to despyse the thyng that is geuen her vnasked: So is it death to her, to be denied of that she doeth demaunde.

Gaye apparelled weomen stande foorth as baytes to catche men that passe by: but they take none saue suche, as will be poore, careles suche as be ignoraunt fooles, which knowe them not.

Weomen delyte to see and to be seene.

Chylon. A fatre whore is a swete poyson.

He that haunteth much womans companye cannot be stronge neyther maye he be rich, that delyteth much in wine.

Senecs. Womans counsaile is weake, and a childes vnperfect.

We note in children Inconstancie, & lyke wise the women, thone for tendernes of witte, thother as a naturall sickenes.

War. Aur. Weomen wyth their lyghtnes, and children with their small knowledge, occupy them selues in thynges present. But wise men doe thinke on that that is passed, they ordeyne for that whiche is present, and with greate studye dooe prouyde for the tyme to come.

Pithago. There are in a womans eyes, two kyndes of teares

teares: thone of griefe, thother of deceipte.

Use not womans company, except necessitie compell thee.

They that had rather be conuersant among weomen, then among wise menne are fayne that had rather lye rootyng in durte and drasse, then in cleare and fayre water. Pithago.

With the fayrest weomen, brothelles houses are peopled.

Beauty in the faces of weomen, and folly in theyr heades, bee two woormes, that fretteth life and wasteth goodes. War. Aur.

Weomen are so fraile that with kepers with great payne, they can kepe themselues: And for a small occasion, they will loose altogether.

Weomen are so extreme in all headlong extremities, that with a little fauour they will exalte, augment, and growe into great pryde: And with a little disfauour, they recouer great hatered. War. Aur.

Weomen for a little goodnes looke for great hyre: but for much euill no chastisement.

Take hede to the meate that a gelous woman geueth thee. Seneca.

A fierce beaste, and a perillous enemy to the common wealth, is a wicked woman: for she is of much power to doe great harme, and is not apte to folowe any goodnes. War. Aur.

The withdrawing and kepyng weomen close, is a bridle to the tonges of all men: And the woman that dooeth otherwyse, putteth her good name in daunger.

It were better for a woman neuer to bee borne, then to be defamed. Socrates.

All thinges done vnkindly is sinne, & may bee amended: but the dishonest woman is alwayes infamed.

A woman of good lyfe, feareth no man with an euill tong.

Socrates. Those weomen that kepe themselues in their houses, wel occupied in their businesses, temperate in their wordes, faithful to their husbandes, well ordred in their persones, peaceable with their neighbours, and finally being honest amōg their owne familie, and shamefast among strangers: Such (I saye) haue atteined great renoune in their life, and lefte eternall memorye of them after theyr death.

Seneca. Neither gorgeous apparell, nor excellente beautye, nor plentie of golde and riches, become a woman so well, as sobrenes, silence, faythfulnes, and chastitie.

Weomen are no lesse apte to learne all maner thinges, then men are.

Swete fauours and oyles, bee more mete for weomen then for men.

Plutarch. Like as a trumpetter soundeth out his meaning by the voyce of his trumpet: so should a woman let her husband speake for her.

Hennes. Silence in a woman, is a precious vertue.

¶ The summe of all.

He that gladlie seketh, the companie of a vvife
ought onely to vvinne hir, bi vertuous desposicion
To ebrace hir for hir vertues, & to lead a quiet life.
refusing hir riches, vvith hir vvhorishe condicion
VVeomen be commonlie, of most tender affeccion
and better it is vvith a Serpent, to be in companie.
Then vvith a vvicked vvoman, to liue vnquietlie.

¶ Of

The vine brigeth furth iii grapes: the fyrst of pleasure, the second of drunkennes, the thirde of sorowe. Anachar.

Lyke as with water, Maulte is made swete: euen so a sorowful heart is made mery with wine. hermes.

Wine inordinately taken, troubleth mannes reason, maketh dull vnderstanding, infebleth remembraunce, sendeth inforgeatfulnes, powreth in errours, and bringeth furth sluggishnes. Boetius.

A small quantitie of wine is sufficiente for a wyse & learned man, yea for any man. For therwith when he slepeth, he shall not be troubled, nor fele any payne.

As to much wine weakeneth the sinowes in a man: so it also killeth the memorye.

Wine vnmeasurably taken, is an enemy to the soule. Isocrates.

Much wine and wisedome maye not agree, for they be two contraries.

Wine geuen out of time may be annoyance.

By vvine beautie fadeth, and age is defaced,
vvine maketh forgotten, that late vvas embraced.

Wine and wrath, drowneth both the reason

and sences.

Salene de sanitate tuenda liber quintus.

Of to muche drynking proceadeth dropsies: wherwith the bodye, and often times the visage is swolne and defaced: beastly furye, wherewith the myndes be perysshed: and of all other moste odious, swine dronkennes: wherewith, both the bodye and soule is deformed, and the figure of man is as it were by inchauntment, transformed into an ouglye and lothsome ymage.

It is not to be permitted, that perfecte and pure wine without alaye of water, should in any wise be geuen to chyldren: Forasmuch as it humecteth the body, or maketh it moyster or whotter then is conueniente. Also it fylleth the head with fume, in them specially, whiche be lyke, as children of whote and moyst temperature.

Diogenes.

To take excesse of drinke, is euerye where abhominable.

Excessiue bibbing and drynkyng, prycketh fast forewardes to lechery.

Demosthi.

To drynke well, is a propretie meete for a sponge, but not for a man.

Dronkennesse is an abhominable vyce in a teacher.

Plato.

A drunkard is vnprofitable for any kynde of good seruice.

Drunkennes vndoeth hym, that delighteth [illegible]

Wrath maketh man a beastie, but drunkennes maketh him woorse.

Drunkennes maketh a man vnruely.

Plato.

Drunkennes ought to be eschewed of al men but specially in rulers, watchemen, and officers.

Plutarch.

Like as when the wine spourgeth, it breaketh

beth the vessellies, and that whiche is in the bo-
tome, cummeth vp to the brimme: euen so drun-
kennes discouereth the secretes of the heart.

The best meanes to kepe a man sobre, is to Anachar.
beholde, see, and remembre, the filthy beastlines
of drunkardes.

The summe of all.

The vine freshli flourisheth, & yeldeth in his kind,
three sondrie grapes, and of contrari condicion:
of pleasure, of drunkennes, & of sorovve, thus vve find
bi dailie experience, through our grosse affeccion,
vvine inordinatelie taken, troubleth mans reason,
and the filthines of drūkardes, if thou see & remēbre
shall sufficientlie admonishe the to kepe thee sobre.

Of tonge speche, and silence
The sixte Chapter.

The tonge is a slipper & nim-
ble instrumēt wherby comē-
lie the treasu-
res of the hart
are in suche
wise vnlocked
layed forth, &
spredd abrod,
that not onely
therby frend-
shippe is great
ly ingendred,
earthlye trea-
sures

Legmon, sures encreaced, the life quietlye stablished, perpetual prayse and euerlasting felicitie obteyned: but contrary wise, frendeshyp is decayed, worldly riches diminished, the like moste miserablye wasted, infamie and immortall payne is also thereby purchased.

The tong, if it be wel vsed, is the most precious membre of man: if to the cõtrary, most detestable, pernicious and euill, incorrigible, and full of pestiferous poyson.

Plato. He is to be counted vertevous and wyse, that alwayes disposeth his tong to speake of God and godlines.

Socrates. Speake euer of god, and god will alwayes put good woordes into thy mouth. For the speaking and thinking of god, surmounteth so muche all other woordes and thoughts, as god himselfe surmounteth al other creatures.

Let not thy tong runne before thy witte.

Let thy mind rule thy tong.

Vse thine eares more then thy tong.

Moderate thy lustes, thy tong and thy belye.

He is wyse and discrete, that can refrayne hys tong.

Pithago. The tong is the bewrayer of the hearte.

Socrates. There is not a worse thing, then a disceitfull and lying tonge.

Chilon. An euil tong is sharper then any sweorde.

Death deliuereth a man from all enemies, saue the tonge.

Socrates. The tong of a foole is the keye of his counsel: which in a wise man, wise dome hath in keping.

The tong of a wise man is in his hearte, but the heart of a foole in his tong.

By

By ordring the tounge is a triall most true, to knowe if a man his lustes can subdue. Socrates.

For he that cannot rule his toung as him list, hath much lesse power, other lustes to resist.

It is a thing certein, when one is contented, he sayeth more with his tonge then he thinketh with his heart: And contrarywise, when one is heauy, the eyen wepe not so much, nor the tong cannot declare ẏ, which is locked within ẏ heart. War. Aur.

Kepe measure in thy cōmunicacion, for if thou be to briefe, thou shalt not be wel vnderstanded: & if thou be to long, thou shalte not be wel borne in minde. Aristotle.

Eyther talke of vertue thy selfe, or geue eare to them that wil talke thereof.

It is better to heare them to speake.

We ought to heare double as muche as we speake: and therfore hath nature geuen vs two eares, and but one tong. Thales.

A man hath power ouer his wordes til they be spoken: but after they bee vttered, they haue power ouer hym. Socrates

A man ought to consider before, what he will speake, and to vtter nothyng, that maye repent hun afterwardes.

He that speaketh little, hearkeneth and learneth at the speache of other: but when he speaketh, other learneth of hym. Pithago.

To talke of God is the best communicacion, and to thinke vpon hym, is the best scilence. Socrates.

Talke no euill of God, but searche diligently to knowe what he is.

The fylthe of worldly wisedome, is knowne

by much

by much speach.

Plato. Wourdes without good effect, is like a great water that drowneth the people, and doeth it self no profet.

They that robbe, that speake euell, & slaunder the dead, are like furious dogges whyche biteth and barketh at stones.

He that bableth much, declareth hym self to haue small knowledge.

Call whysperers, and tale barerers oute of thy companye.

Wer. Aur. Let no man saye, I wouldе, and I cannot withdrawe me from vice: It is better sayed, I maye, but I will not folowe vertue.

Diogenes. When oughte not to ministre anye talke or communycacion, but such as should be fruitfull and to edefic, as well the hearer as the speaker.

Do speake that thy wordes be not reproued.

An Idle worde shal not escape vnpunished.

When thungodlye and malicious persons are suffred to speake what they lust wythoute paine or punishment, there is nothyng more pernicious in the worldto make debate & to breake the bond of thincomparable vertue of amitye.

Phillip. It lieth in our selues, to be well or euyl spoken of.

Thesil. Rude wordes that are profitable and true, are better the swete wordes that be of disceipte and flatterye.

Diogenes. The habyte of the mynde, is best perceiued by a manneres talkinge.

Socrates. Silence & speach are both good, vsed in due time: but other wise vsed, are both nought.

Frame

Frame thy speche like vnto thy garmentes, or elles fashion thy garmentes lyke vnto thy speache. Pithago.

Geue no man cause to speake euyll of thee. Hermes.

Neither suffer thy handes to woorke, nor thy tonge to speake, nor thyne eares to heare, that whiche is euill.

When thou talkest with a straunger, be not to full of communication, tyll thou knowe whether he be better learned then thou: And if thou be better, speake thou the boldlyer, elles be quiet and learne of hym. Socrates.

Haskines of speche causeth men to erre. Plato.

Whatsoeuer thou wilt speake, before thou vtter it, chewe it secretely to thy selfe.

Beware of spyes and tale bearers.

Speake not to him that will not heare, for elles thou shalt but bere him.

Thinke not such thynges honest to be spoken of, that are filthy to be doone.

A man is by nothyng better knowne, then by his communication. Diogenes.

If thou speake what thou wilte, thou shalte heare that thou wouldest not.

Faire speche in presence,
with good report in absence:
and maners in felowshippe,
obteineth great frendshippe,

He that speaketh trueth, cannot be ashamed of that he speaketh. Aristotle.

Fayre and smothe communication, onely framed to please the hearer, is properly to be called a trappe or snare of honey. Diogenes.

Tell not aforde what thou intendest to doe, for it Plutarchus.

for if thou spede not, thou shalt be mocked.

Isocrates. Be secrete in counsell, and take hede what thou speakest before thine enemies.

Aristippus He which is beautiful and speaketh vnsemely thinges: draweth a sweorde of leade out of an yuory scabarde.

Let not the autoritie of the speaker perswade thee, nor regard thou his persone that speaketh: but marke well what it is that is spoken.

Heare that which to thee belongeth. Heare much but speake little. Be fayre speached. Aunswer aptly. Thinke first, than speake, and last of all fulfill.

Pithago. By scilēce the discreaciō of any mā is knowne: and a foole keping scilence, semeth wise.

Sylence in a woman, is a great and goodly vertue.

Plato As emptie vessels maketh the lowdest sound: so they that haue least wit, are greatest bablers.

Plutarch. They that are ready to take a tale out of an other mans mouth, are like vnto them, which seeing one profered to bee kyssed, woulde holde forth their lippes to take it from him.

Seneca. As the vessel cannot be full, whiche alwaye shedeth out and taketh in nothyng: So the man cannot be wise, that euermore talketh and neuer harkeneth.

Aristo. Like as cleare glasse can hyde nothyng: So there be many that can kepe secrete, nor dissemble nothing.

Aug. Cef. Of faythful sylence, the rewardes are daungerles.

¶ The summe of all.

Both

Both ſpeach and Silence are excellent vertues
vſed in time and place, conueniente
Of vvhich the beſt, and eaſieſt to abuſe
is ſpeach, for vvhich, men oftentimes repente,
So doe thei not, becauſe thei be ſilent
Yet be not dumme, nor geue the tonge leaſe
But ſpeake thou vvell, or here, and holde thi peace.

Of lying. Cap vii.

Lying is a ſickenes of the ſoule, which cannot bee cured, but by ſhame or reaſon. Socrates.

There is no differẽce, betwene a great teller of tidinges and a lyer. Seneca.

Beware of lyers and flatterers: and if thou be in auctoritie, punyſhe them. Hermes.

Flye the company of a lyar: but if thou muſt neſes kepe companye with him, beware that in any caſe thou beleue him not.

There is no goodnes in a lyar. Plato.

Beleue not him which telleth thee a lye by another bodie: for he will in like maner make a lye of thee to another man.

He ought not to lye, that taketh vpon him to enſtructe other. Plato.

It is lawful for a gouernour for the maynteñance of his eſtate, and ſafegard of his people, to lye: but not for a ſubiect to lye in any caſe.

The

Solon. The reward of a lier is, that he be not beleued of that he speaketh.

Pithago. A common lier, not to be double in his tale, neadeth a good memorye.

A boster is more to be despised, then a lier.

A wicked soul is knowne, by that it delighteth in lies.

The summe of all.

The soule with lieng, is often infected.
As with a pestelent, and hurteful maladie.
The soule in that state, is knowne to be wicked
Whereof shame or reason, is thonlie remedie
Flie therfore and forsake, all liers companie.
And as great tellers of newes, are seldome credited
So liers and bostars are alwaies despised.

Of lust, and Lecherye. The. viii. chapter

Plato. LUst is a loydy and dysobedient thyng.

Pithago. Lust burneth greuously, whom she findeth idle.

Enforce thy selfe to refrayne thyne euyll lustes and folowe the good: for the good mortifieth and destroyeth the euyll.

Flie

Flye lecherous luſtes, as thou wouldeſte a furious Lorde. Diogenes.

Refrayne thy luſtes.

Moderate thy luſtes and affections.

God loueth them that be diſobedient to theyr bodily luſtes.

He that vanquiſheth his luſtes is a great conqueroure.

Dishonour, ſhame, euil ende, and damnacion, waite vpon luſte, lecherie, and all other lyke vices. Ariſtotle.

He that hath bound himſelf to folow his fleſhlye luſtes, is more bounde then any bondeſlaue or Captife.

The wrath and luſtes of lecherous people, alter theyr bodyes, and maketh manye to runne ſtarke madde. Pithagor.

In moſt wretched eſtate is that man whoſe heart is enclined and full fixed to the filthy luſt of lechery, loſyng the ſwete fruites of prayſe, and winnyng a wicked ende. Ariſtot.

Harlottes beyng foule of nature, deceyue men with their painted faces: and vnder faire white, and ruddy coulours, they hyde theyr ſhamefull & filthy vſages. Hermes.

Youth vntemperate, and full of lecherye, maketh the bodye to be in age, withered, foule, and feble, Anaxagor.

Lechery ſoone ouercommeth that man, that is geuen to ydlenes,

If by lechery thou art tempted, or by luſte ſtyrred to fylthynes: ſette before thee, the mynde of death, put before thyne eyes, the day and ende of this lyfe: call to thy remembraunce, the terry-

ble dome of the highe god: forgeat not the tourmentes the euerlastyng fyre, and the horryble paynes of hell.

That thou mayest auoyde a dissolute commune and libidinous lyfe, with other lyke kinde of sylthynes: embrace that loue whiche god alloweth, and kepe chastitie and puritie of lyfe: which consisteth eyther in sincere virginitie, or els in faithfull matrimonye.

Tullius. If thou wouldest consyder the excellencye of mannes nature, and the dignitie there of, thou shouldest well perceiue, howe foule and dishonest a thyng it is to be resolued into lechery, and to liue wantonly. Contrarie wyse, howe honeste, fayre and commendable a thyng it is, to liue temperately, continently, sadly, and soberly.

Sobrynence and continencye are louely vertues, and of greate force agaynst these twoo Capitall vices (that is to saye) Auarice and Lecherye: whiche vices, beyng refrayned by a noble manne, that lyueth at libertie, and wythoute controllemente: procureth vnto hym, (besydes the fauoure of GOD,) immortall glorye. And that Citie or Realme, where of the gouernours wyth these vices, bee litle or nothyng acquaynted, dooe abyde long in prosperitie. For as Valerius Maximus saieth: where soeuer thys feruente pestilence of mankynd hath entrye, iniurie repugneth, reproche or infamye is spredde, and deuoureth the name of Nobilytie.

Vale. max.

The

The summe of all.

Filthy lustes & lecheri, are most disobediēt euils (nes
vvhich vvith violēce burneth, vvher thei fastē on idle:
the stīkīg lothsū lechers, vvith their idle pretēsed vvils
loseth the fruites of praise, & vvinneth the end of vvic
kednes.
shame, euil end, & dānacion, folovveth their filthines
flie frō vvhordō, loue clennes, & leaue to liue vvātōli,
& seke the praise of temperance, sobernes & chastitie.

Of Flatterie. Cap. ix.

Flattery is a pestilent & noysome vice. Diogenes.

The flatterer diligētly applieth to the tyme. Ennius.

To flatter, glose, or lye, requireth glorious & painted wordes: where as trueth desyreth a simple and plain vtterance, and no glosing nor faynyng at all. Plato.

Of slaunderers and flatterers, take hede if ye vvil, Diogenes.
for neither tame nor vvild beast can bite vs so ill.
For of vvild beastes, slaunder is the vvorst biter,
and of the tame, most biteth a flatterer. Theophrs.

For a man muche better it is among raueners,
to fall and be taken, then among flatterers:
For rauens but of fleshe, dead bodies do depriue,
but flatterers deuoure men vvhile thei be aliue. Hermes.

Lyke as a Camel hath al coulours saue white,
so hath a flaterer all paintes, saue honestye.

Aristotle. As a looking glasse representeth euery thing that is set agaynste it: euen so doeth a flatterer.

Plutarche. Like as the shadow foloweth a man contynually whatsoeuer he dooe: euen so a flatterer, whatsoeuer a man dooeth, applyeth hymselfe to the same.

Socrates. Know thy selfe, so shall no flatterer beguyle thee.

Seneca. Within thy self, behold wel thy self, and to know what thou art: geue no credence to other.

Flatter not, nor be thou flattered.

Plutarche. The familiar companion, whiche is alwaye like pleasant, and gapeth for thankes and neuer biteth, is of a wyse man to be suspected.

Thei that hath good wittes, may soone perceiue and fynde out flatterers, which sometyme by himselfe diligently considereth his owne qualities, and naturall appetite. For the companye or communicacion of a person familiar, which is alwayes pleasaunte and without sharpenes, enclimyng to inordinate fauour and affeccion, is alwayes to be misliked.

As the woormes doe brede moste gladlye in softe woode and swete, so the most gentle and noble wittes, enclined to honoure, replenished with most honest and courtise maners, doe soneste admitte flatterers, and be by them abused.

Those me are moste worthy to suffre shamefull death, that with false adulacion doe corrupt, and adulterate the gentle and vertuous nature of a noble man. He that peruersely instructeth and flattereth slaieth both is own soule, and seketh to destroy the good renoume of his maister.

Flatterie from frendshippe is heard to bee

dissecured:

disseuered: Forasmuch, as in euerye mocion and affecte of the mynde, they be mutually myngled together.

The mothes and softe woormes, frette the cloth: and the canker worme perceth the bone, and flattering men beguile all the world. Mar. Aur.

Leat no man perswade the by flatterye to doe any euyll, nor to beleve otherwyse of thy self then thou art in dede.

Neyther flatter, nor chyde thy wyfe before straungers. Socrates.

Neyther slaunder, nor flatter, nor be no seker out of other mennes matters: set thine own workes alwayes before thyne eyes, but caste other mennes behynde thy backe.

The summe of all.

Flatteri from frendship, is hardeli disseuered,
being mutualli knit, vvith the affectes of the minde,
busie bodies and pickethankes, are not to be trusted
as vvise men their sotteltie, vvill quickli out finde.
Noble men bi flatterie, are often made blinde,
and as vvormes in soft vvood do brede most gladlie,
so gentle and noble vvittes, are hurt bi flatteri.

Of fortune.

Fortune is suche a maystres, that she ruleth realmes, ouercommeth armies, beateth downe kynges, exalteth tirãtes to the dead she geueth lyfe, and to some renowme: and to some shame.

For-

War. Aur. Fortune geueth these euyls, and we see it not: with her handes she toucheth vs, and wee fele it not, she treadeth vs vnder feete, and we knowe it not, she speaketh in our eares, and we heare her not: she cryeth alowde vnto vs, and we vnderstande her not. And this is, because we wyll not knowe her. And finallye, when wee thynke we are moll sure, then are we moste in perill.

Plato. As the fortune of this worlde shall make the reioyce ouer thine enemies: euen so may it make thyne enemies reioyce ouer thee.

Bee not proude in prosperitie, neyther dyspayre in aduersitie. In prosperitie beware, and in aduersitie hope for better fortune.

Cull men by theyr bodyly strength, resyste theyr misfortunes: but good me by vertue of the soule, abideth them paciently.

War. Aur. As in all prosperitie, alwaye there falleth some sinister fortune eyther soone or late: So therwith fortune doth arme & apparel vs: where in the seeth we shal fal to our gret hurt. Fortune comming with some present delight or pleasure, is a token, that by flatteryng vs, she hath made readye her snares to catche vs. It is an infallible rule of enuious fortune, that this present felicitye, is geuen with a pryche of a sodayne fall of mischaunce. Suche as fortune lyfteth vp wyth great ryches, the full of cruelrie, geueth them profounde bytynges.

Anaxagor. Through Idlenes, negligency, and to much trusle in fortune, not oneiye menne, but cities and kyngdomes are vtterly lolte and destroyed.

what

what nomber hath been ſeen, that the chaunces of Fortune coulde not abate. And yeat within a ſhorte whyple after vnwares with greate Ignominious ſhame hath ouerthrowen them. Mar. Aur.

Fortune wyth her Tyrannye, chaſtyſeth them that ſeruety her. She begwyleth euerye perſone, and no perſone begwyleth her: She promiſeth muche, and fulfylleth nothyng: her ſonge is wepyng, and her wepyng is ſonge, to them that bee dead amonge woonnes, and to them that lyue in Fortunes: At them that bee preſente, ſhe ſpourneth wyth her feete, and threateneth them that bee abſente. All wiſe men thryn'ke from her, but a foole ſhewety her hys face.

Of all miſfortunes, the moſt vnhappye, is to haue been fortunate. Socrates.

There cannot be a more intollerable thyng, then a fortunate foole.

The aduentures of menne are ſo diuers, & the ſuſpect fortune geueth ſo many ouerthwarte tournes, that after that ſhe hath a greate ſpace geuen great pleaſures, incontinente we are cyted to theyr ſubtyll trauayles of repentaunce, Mar Aur

Wyghte fortunate is that manne that loſeth his lyfe, and leaueth behynde hym perpetual memorie.

Infortunate and vnhappye are they that bee in proſperitie: for Juſtlye they that bee ſette in hyghe eſtate, can not flye from the perpll of Scylla wyth out fallyng into Carybdis.

Tullius Fortune is to great men deceiptful, to good men vnstable: and all that is high, is vnsure.

Mocke not another man for his misfortune, but take hede by hym, howe to auoyde the lyke miserie.

Our lyues are so doubtfull and Fortune so wayward that she doth not alwayes threate in stryking, nor striketh in threatenyng: For oftentimes false fortune shaketh her weapon and striketh not: and another tyme striketh without shakyng.

Justinus. As Fortune beckeneth, so fauour enclyneth.

Fortune aduaunceth and lifteth vp, but all men by nature are equall in dignitie.

Bi nature all men be equal in dignitie,
bi fortune more one, then anorher aduaunced:
this vvho considers in his supremitie,
out loke to him, and vvell be aduised.
bi fortunes good fortune, vvho commeth in fauour,
bi fortunes missfortune, maie catche a displeasure.

Hermes. The wicked sometime semeth to be fortunate and happie.

Aristotle. No man is happye in dede, whyles he lyueth.

Thales If any man be happy, it is he that hath hys bodily health, that is fortunate in riches, and not of a vayne mynde, but learned.

Mar. Aur. Great infortunes ought to be suffred for one thyng, because they do declare, who are the true frendes.

Diogenes. In times of missfortune, is wisedom and discrecion most to bee vsed.

Kepe close thy missfortune, least thine enemies, reioyce

reioyce at it.

There is also moderacion intolleracion of fortune of euery sorte, which of Tully is called equabilitie. which is, there semeth alwayes one visage and countenaunce, not chaunged, neyther for prosperitie nor for aduersity. Moreouer, a mā shoulde not bowe for anye fortune or trouble of mynde. Tullius.

Lyke as a conning workman can faction anye mage of any kynde of matter: So a wise manne should take in good worth all kyndes of fortune. Seneca.

The summe of all.

Fortune is a variable, and straunge maistres,
and vncertaine to trust to, in all her doinges,
for fortunes croked euils, her nature doth expresse,
vvhiche daili are felt, vvith her hastie short turninges.
she quickeneth & destroieth vvith her sharpe pro-
founde bitinges,
and for this entēt chiefli misfortune should be suffred
because that true frendes, are best therebi declared.

The

The ende of the fifth boke.

¶ The firte Booke.

Of money, and couetousnes. Cap. i.

Sulpicius. oney is the blessing & good gift of god: whome fulthe couetise often abuseth.

Salust. Inordinate desyre of wealth and auctorite, is the first matter, wher of springeth all euil. For couetous desyre, and appetite, subuerteth credence, honestie, good name, & al other vertues.

Tullius To take any thyng from another man, and one man to encrease his wealth with another mans detriment, is more repugnaunt to nature, then death, then pouertie, paine, or any other thynge that mought happen, eyther to the bodye, or other goodes worldly.

Alera. Se. It is very seldome seen, that where honoure encreaseth, auarice abateth.

War. Aur. If couetous people wer as couetous of their own honor, as they be of other mens goodes, the litle worme or moth that eateth the gownes or clothes of such couetous people, should not eate the reste of their lyfe, nor the canker of infamye destroye their good name and fame at their deathes.

where

Where couetousenesse of money is, there raigneth all mischief. Diogenes.

The soule is lost, that delyteth in couetousnes. Plato.

Refrain from couetousenes, and thyne estate shall prospere.

Couette not thy Frendes riches, least thou be despised and therfore hated. Socrates.

Let no couetouse man haue anye rule ouer the, nor yelde thy selfe subiecte to couetousenes For the couetouse man will defraude the of thy goodes, and couetousenes wyll defraude the of thy selfe. Aristotle.

Fortifye thy soule wyth good wourkes, and flie from couetousnes.

Ofttentimes Auarice seketh out the auaricious, & sometime the auaricious seketh auarice Mar. Aur.

The refuses of a niggarde be better, then the largesse of a prodigall spender. Tholomeus

The charlote of auarice is caried vpon foure wheles of vices, which are, faynte courage, vngentlenes, contempte of god, and forgeatfulnesse of death. And two horses doe drawe it, rauine, and niggardship. To them both, is but one carter, desire to haue. That carter dryueth wyth a whippe hauing two coardes, appetite to geat: and dredde to forgeat. Ambrosius.

Couetous men lacke the thing that they haue.

Great indigence or lacke commeth not of pouertie, but of gret plentie: For he that hath much shall nede much. Soici.

Great is that couetise, whiche the shame of the worlde dooeth not reproue, nor the feare of death stoppe, nor reason appoynt. Mar. Aur.

An auaricious old man, is lyke a monster. Seneca.

A couetous

Hermes. A couetous man cannot learne trueth.

Pithago. Couetous cannot bee satisfyed with aboundaunce: for the more that a mā hath, the more he still desireth.

It is better to haue a man without money, then money without a man.

To delight in money, is a daungerous pleasaūce

Money is the cause of sedicion and euill wyll.

Plato. He that hourdeth vp his money, taketh paines for other folke.

It is better to loue good felowshyp, thē money

Plautus. Seruice is a recompence for money. He that for seruice or trauaile geueth money, is well requited, and nothyng is due vnto hym, for money is no better then seruice.

Mar. Aur. A couetous person wil sooner haue a wife that is riche and foule, then one that is poore & faire.

Plato. It is no maruayle though he be good whiche is not couetous, but it wer a wonder to see a couetous man good.

Aulus, Ge. If wealth and auctoritie bee committed vnto thee, thou hast a double charge (that is to say) to rule and to relief.

Couetousnes taketh away the name of gentlenes, the which liberalitie purchaseth.

Diogenes. Seruauntes serue their bodily maisters, but euill men serue their bodily lustes.

No men (in wordes) do cric more out vpō auarice, thē those ỹ be auaricious & couetous persōs

He that is a niggarde to himself, must nedes be niggardlike to other.

Plutarche Like as a member vexed with the ytche, hath alwaies nede of clawyng: so the couetousnes of the minde can neuer be satisfied.

To

To the auaricious is no ſuffiſaunce, Horace.
for couetous encreaſeth as faſt as his ſubſtaunce.

Like as a dogge deuoureth by and by, whatſoe- Ariſtotle.
uer he may catche, & gapeth continually for more
So if it chaunce the couetous man to obtayne a-
ny thyng, he ſet litle by it, deſyring alwaies to ob-
taine more.

Couetouſnes oftentimes beguileth the belly.
Our life doth end, before couetous leaueth vs War. Aur.
Death is the reſt of couetous people. Solon.
For couetous people to die is the beſt, Seneca
for the longer they liue, the leſſe is their reſt:
for life them leadeth, their ſubſtaunce to double,
where death them diſchargeth of endles trouble.

The ſumme of all.

Inordinate deſire, of wealth and auctoritie,
is the very roote, of all miſchief and wickednes,
it ſubuerteth loue, credence, good name & honeſtie,
yea, and loſt is that ſoule, that is roted in couetouſnes
Fortifie thē thi ſoule with the trade of godlines,
and couet not to ſpare, but right honeſtly ſpend,
for moſt wretched are niggardes vntill their lives end.

Of riches, and riche men. Cap. ii.

Riches is the noumber of xenophon.
thinges, that may bee eyther good or cupll, which
is in the arbitremente of the geuer.

To delight in riches is Socrates.
a daungerous vice.

He is riche that contenteth himſelf with his
pouertie.

pouertie.

Hermes. The richeſt thyng to a man is his ſoule and reaſon: by which he kepeth iuſtice and eſcheweth ſinne.

Polion. Hee is moſt riche, that hath moſt wiſedome.

There is no greater riches, then the agrement of good mens mindes.

He that is contented and ſatiſfyed with him ſelf, is borne with great riches. Abſtinence from couetiſe is great riches.

Plutarche. Riches for the moſt part are hurtfull to thoſe that poſſeſſe them.

He hath moſt that coueteth leaſt. Not to deſire riches, are the greateſt riches.

None are in more ſuretie, then they that lacke moſt riches.

Ariſtotle. Vertue is greater riches, then eyther ſiluer or golde.

Pithago. He is not rich that enioyeth not his own goodes.

Plato. Sufficiaunce is better in riches, the aboundance.

Hermes. Labor for the riches, that after death profiteth the ſoule.

A couetous man cannot be riche.

Care not what riches thou looſe, for the winnyng of true frendes.

Purchaſe thy riches truely, and ſpend them

Solon. liberallye.

Seke not the riches in this worlde, & ſhame in the other: ſeing that this worlde is no more, but onely a bayting place to goe to the other worlde.

Ariſtotle.

It is a great hurt to heare, and greater to ſe, how theſe fathers clime to haue riches, and to ſe their children deſcend to haue viciouſnes: to ſee the fathers honour theyr children, and the childre

War. Arr.

to

to inkame their fathers: yea and the fathers to geue rest vnto their children, and the children to geue trouble to their olde fathers: yea and some time the fathers dye for sorowe that their children dye so soone, and we see the children wepe, because the fathers dye so late. Also the honor and riches that the fathers haue procured with gret thought, the childrē lose with litle care. And this is certain, that the fathers mai gather riches with strength and craft to sustayne their childrē but god wil not haue durable that, that is begun with euill intencion, and is founded to the preiudice of other, and is possessed with an euil heire and though the heauy destines of the father permitte, that theyr ryches be left to to theyr childrē to serue thē in al their vices for their pastime. at ꝑ last according vnto theyr merites, God will that their heire and heritage should bothe perish. Finally all that with great thought haue been gathered for theyr children, whom they loue well with great rest, sometyme another heire enioyeth it, of whom they thynke least.

God doth permitte that the couetise fathers in gatherong with greate trauayle shoulde dye with that hurt, to leaue theyr riches to theyr vicious children euyll applyed. Mar. Mar.

Great possessions or substaunce, maketh vertue suspected, because they be ministers of pleasaunt affeccions, and also nources of wantō appetites. Aler. Se.

Those riches are to be despysed, which with liberalitie are wasted and loste: and with sparing do rust and rotte. Pithagor.

Be not carefull for worldely ryches, for god hath prouided for eche man sufficiente. Socrates.

Prepare

Plato. Prepare thee suche riches, as whan the ship is broken may swim and scape with their master.

Travel not to get that, which wil lightly perish

Esteme him as much that teacheth thee one word of wisedom, as if he gaue the gold and precious stones.

Such thinges as thou hast, vse as thyne owne, & hope the not as though thei wer another bodies Bost not thy self of that, which is another mans.

Homerus. When prosperitie promiseth securitie and rest, in the goodes of this world: it is an hard thing, & rare verely, to think only god to be ỹ geuer therof, & can sodeinly take the thinges awai, that hath been gathered with great paynes and trauailes.

Learning is great riches to the poore, and it garnisheth the riche.

Where riches are honored, good mē are despised.

Immortal honor, is better thā trālitory riches.

Plato. He which kepeth a man from shame, is better then the riches gotten therby.

Desyre of riches waxeth infinite.

Hermes. It is a miserable thing, a riche man to be decayed, and faine into pouertie.

Seneca. He is not happye that hath riches, but he that rightly vseth them.

The riches of the world abused, engendreth pride and forgetfulnes of god.

Thei be worse that be lately made riche, thē they whiche haue been riche a great while.

It is a folish madnes to think ỹ rich mē be happy

He hath riches sufficiente, that needeth neyther to flatter nor borowe.

Pithagor. The more that a man hath of aboundaunce, so muche the lesse hath he of assuraunce.

Sufficiaunce

Suffisance is the castle, which kepeth wise men from all euell workes.

He is nother riche, happie nor vvise, Solon.
that is a bonde man to his ovvne auarice.

Great busines the hearte hath, to search for the goodes of the worlde, and great trauaile to come to them: But without comparisō, the greatest doloure is at the houre of death to departe & leaue theym. Mar. Aur.

Rich men are through excesse and delicious pleasures, more foolishe and corrupte then anye others. Aristotle.

Rich folkes had nede of manye Lessons to doe well, Phi. Rex.

Treasures, vvhich falsehodde semeth to augmēt are euell gotten and vvourse are spent. Hermes.

VVherfore to be rich vvho so doth entende.
ought truelie to vvinne, and dulie to spende. Anaxago.

Men shoulde liue exceding quietlye if these two wordes, mine and thine, were taken away.

Couet not to waxe rich through deceite. Pithago.

The time and riches, are best bestowed, that are emplied about the seruice of god.

Spend not to outragiousely, nor be to nigardishe: So shalt thou neither be nedy nor in bondage to thy riches.

Upon a couetous man riches are lost, & are verye pouerty to him. For he is neither the warmer, the better fedde, nor the richer for theym. Pithago.

Rich men without learning, are called shepe with golden flices. Diogenes.

Charge not thy selfe wyth taking of these vaine goodes, sith thou hast so smal a morsell of thy life.

War. Aur. The miserable rich person, the more that he increaseth in riches, the more he diminisheth in frendes, and groweth in enemies to his damage.

Plutarch. Frendeshippe is better then riches.

As the townes wherin men labour, ware alwaies richer and richer: and such as are bente to Idelnes and plesure, daylie decayeth and come to vtter desolacion: So the goodes that be got by trauaile, studye and diligence, and so kepte shall continue and increase: but that which is euill gotten, or sodainly wonne, shall euen as sodainely vanishe awaie againe.

Socrates. Like as an arrowe that lighteth vpō a stone glaūceth awaie, because the stone lacking softnes yeldeth not to receiue it: So the riches that fortune gyueth, not guyded with diligence and circumspection, vanisheth awaye without profite.

Aristotle. The hauing of riches, is not so commodious, as the departing from theim is greuous.

Alex. mag. A mannes richesse are no where so well layed vp, and so safely kept, as in the handes of hys frendes.

Seneca. Dinal expences often vsed, consume greate substaunce.

Aristotle. He which geueth riches or glorie to a wicked man, geueth wine to him that hath a feuer.

Plato. As a golden bridle, although it garnishe an horse, yet maketh hym neuer the better: So although riches garnishe a man, yet can they not make hym good.

Boetius. Death despyseth all riches and glorye, and rolleth both ryche and poore folke together.

Suche as truste in theyr owne strength, or riches,

riches abuse and blaspheme the name of God, which hath not bene vnpunished, nor neuer shalbe, in this worlde nor in the worlde to come.

The summe of all.

Sith the perfecte riches is suffisance
he is more rich, content vvith pouertie
Then he that hath of treasures aboundance.
vvhich no man maie possesse vvell vvith suertie
Richest is he that can him self satisfie
vvith fevvest thinges vvhiche be both safe and sure.
VVhere fortunes gifts be doubtfull to endure.

¶ Of pouertie. Cap. iii.

POuertie, a vertue lerned wythoute a teacher. Phillip.

No man is poore, but he that thynketh hymselfe poore.

He is myghtye, whiche hauinge riches is poore: but he is more mightie whiche being poore, is ryche.

No riches are to bee compared to a contented mynde.

In all thynges the meane is best: And to Protegens

Protegens liue warelye is a greate treasure : and to lyue wastfully causeth pouertie.

He is not to be thought poore, whome, hys little that he hath suffiseth.

Not he that hath little, but he that desyreth muche, is poore.

Isocrates. A man were better liue poorely, being assured of the blisse of heauen, then to be in doubte therof, possessing al worldly riches.

There is no fault in pouertie, but their mindes that so thinketh it, are faultie.

To knowe howe to vse pouertie well, is a great blessednes.

Pouertie with suretie, is better then riches with feare.

Seneca. Joyous and glad pouertie, is an honest thing.

Be satisfyed with little, for it will increase and multiplye.

It is better to suffre great necessitie : then to borowe of him, whom a man maye not trust.

Aristo. More miserable is the pouertie of the minde, then of the body.

Diogenes. He is not to bee coumpted poore, that hath in youth purchaced good disciplines, and honeste frendes: he is in most wretched estate of beggery, that is not indewed with anye good qualitie or gyfte of knowledge.

Pouertie letteth not a man texercise mercifull actes.

If thou fauour the poore that can doe but little, thou shalt fauour God, that can doe muche.

Ye may thynke, that the father that dyeth, Mar. Aur. and leaueth his sonne poore and wyse, that he leaueth him to muche: And he that leaueth hys sonne

some ryche and foolishe, I thinke he hath lefte hym nothing.

It is better to be a poore man beleuing in God, then be ryche putting doubtes in him. Socrates.

Haue compassion vpon poore men, and God shall reward thee with greater riches. Mar. Aur.

When a man is plaged with pouertie and sickenes (both ioyned in one) and haue no succour nor easemente: there ryseth in hym an intollerable griefe, a fyre not able to be quenched, a sorowe without remedy, a tempest full of wrecches, and a burning flame both of soule and bodie.

Pouertie is euil, but riches is woorse.

If thou desire to be quietly minded, thou must either be a poore man in dede, or elles lyke a poore man.

A nedy olde man, is a miserable thing. Plato

If thou wilt liue after nature, thou shalte neuer be poore: if after thyne owne opinion, thou shalt neuer be riche. Seneca.

In thende, honour is geuen to a yong persone poore and vertuous, rather then to an olde persone, ryche and vicious.

The ryche maye haue power to be more esteemed with poore people, and accompanied with riche and couetous: but the vertuous poore persone shalbe better esteemed and lesse hated. Mar. Aur.

The summe of all.

Pouertie with pleasure or paine doth appere
in all estates, by sondrie condicion.
Pouertie with ioye, is more blessed and deare
before god (then riches) without excepcion
VVretched pouertie, is of beastlie affeccion
and those sort of men that are pore and vertuous.
Are more woorthie honour, then the rich & vicious.

¶ Of diligence. Cap iiii.

Seneca. Diligence, dyspatcheth all thynges.

Aristotle. He that diligentlye attendeth to hys busines, can neuer repente him, but bryngeth hys woorkes to a good conclusion.

Diligēce and carefulnes, are the keyes of certeyntie.

Hermes. Diligent purueyaunce, is great sutelie.

Diogenes. There is nothyng so good to make an horse fatte, as the eye of hys maister, neither is there ought better to make land fertile, then the steps of the owner that is to saye, the maisters diligence.

Demosthi. By daunger, dreade and doutfulnes, diligence is greatly hindered.

¶ The summe of all.

Diligence

Diligence is a quicknes, and liuelines of minde
Wherbie all thinges, are finished most aptlie.
diligence doth alwaies this commoditie finde,
It neuer repenteth, but endeth most gladlie.
Carefull diligence is the keye of certentie,
and as with diligence, men doe their busines,
what rewarde shall followe, the ende will so expres

Of beginning and ending. Cap. v.

GOd lacketh begynnyng and ending. Thales.

The mosse gloryous and mightye beginner is God, whiche in the begynnyng created the worlde. Hermes.

Good councell is thende and begynnyng of euerye good worke. Xenophon.

Take good aduisemente ere thou begynne ought: but when thou hast begonne, dispatche it quickely.

Begynne nothyng, before thou know howe to finishe it.

Take good hede at the begynnyng, to what thou grauntest: for after one inconuenience, another foloweth. Aristotle.

Of small faultes not let at the begynnyng, oftimes springeth great and mightie mischietes.

Not the begynnyng of thynges, but the last end must declare whether ysame was wel attēp- Phosion.

ted or not.

Pithago. Many thinges at the beginning are counted good, which at thend are knowne to be euill.

Pompeyus Thende of casuall thinges in the worlde, no man doeth nor may knowe.

Socrates. To haue made a good beginning, is no smal porcion of the worke done.

In al workes, the beginning is the rychest, and thend hardest tattayne.

Plutarche Lyke as a spotte ought to be wyped out at the fyrst, lest wuh to long tarying it staine through, and be the woorse to be gotten oute: So shoulde discencion be remedied at the fyrst, that it growe not to hatred.

Aristotle. Lyke as the stroke whiche a man seeth, may be the better receiued and defended: So the mischiefe which is knowne of before, can doo the lesse harme.

horace. Stoppe the beginning so shalt thou be sure,
all doubtfull diseases to swage and to cure.
But if thou be careleſſe and suffer theim brast
to late commeth plaister when al cure is past.

Mar. Aur. The beginninge, the meane, and thende is verye manne hath.

Plato. Good respecte and consideracion to thend of thinges, preserueth both body and soule.

The summe of all,

God

company.
Take in good woorth whatsoeuer chaunceth.
Be not high minded. Cleobulus
Judge iustlye.
Be careful for thy housholde.
Reade ouer good bookes.
Doe good to good people.
Refrayne from foule language.
Bring vp thy children in learning.
Be not suspicious nor gelous.
Despyse not thyne vnderlynges.
Desyre not other mennes goodes.
Runne not headlong into doubtfull matters.
Kepe thy frendes goodes, as safe, as thou wouldest thyne owne.
Be readier to goe to thy frend in time of hys misery, then in prosperitie.
Knowe thy selfe. Chilon.
Beare no malice.
Use temperaunce.
Flee filthye thinges.
Geat thy goodes iustlye.
Lose no tyme.
Use wiledome.
Please the most.
Be wel manered.
Hate slaunder.
Be not unportunate.
Proue not that whiche thou mayest not archieue.
Perfourme that which thou promisest.
Sticke to the trueth.
Doe that which is rightful and iust.
Abstayne from swearyng.

Folowe

Folowe vertue.
Haunte honest thinges.
Hate debate.
Instructe thy children.
Requite benefites.
Haunte wise mens company.
Esteme gladly good men.
Flee rebuke.
Beare that which to thee belongeth.
Answere aptely.
Doe nothyng that may repent thee.
Honour them, that deserueth honour.
Be fayre speached.
Feare thoffices.
Mayntayne concorde.
Flatter not.
Trust not to the tyme.
Hope well.
Cato. Fyght and dye for thy countrey.
Mourne not for euery thyng, for that will shorten thy life.
Lyue and hope, as if thou wouldest dye immediately.
Hate pryde and vayneglorye.
Dwell not in wealth.
Heale vp secretes.
Tary alwayes for a conuenient tyme.
Doe no man wrong.
Auoyde griefe.
Mocke not the dead.
Aristotle. Thinke much and speake little.
Paye thy dettes.
Beuyle not thy frende.
Rule thy wyfe.

Be not slouthfull.

If thy felowes hurt thee in small thynges, suffer it, and be as bolde with them.

Let thy mind rule thy tounge.

Attempte nothyng aboue thy strength.

Wish not for thyng which thou mayst not obtein. Senec.

Loue God and trueth, so shalte thou saue thy soule.

The tyme sodeynly deceiueth them, that trusteth therto.

Vpbrayde no man with his misery.

Before thou goe from home, deuise with thy selfe what thou wilt doe abrode: And when thou art come home again, remember what thou hast done abrode. Pithago.

Moderate thy lustes, thy tong, and thy belly.

Rule not, excepte fyrst thou haue learned to obeye.

Yelde to reason.

Flye euill company.

Slaunder not them that be dead.

Spende not to outrageously, nor bee to nygardiche: so shalt thou neuer be nedy, nor in bondage to thy riches.

Looke well to the safegarde of thine owne bodye.

Meddle not with that, with which thou hast nought to doe. Xenophon.

Neither suffer thy handes to worke, nor thy tounge to speake, nor thyne eares to heare, that which is euill.

Sleepe not without repentaunce, for thy sinne done and past. Pithago.

Vse measure in all thinges.

Fyre

Fyre thy will to doe iuſtice, and ſweare not. Doubte them whom thou knoweſt: and truſt not them, whome thou knoweſt not. Wander not by nyghte, nor in the darke.

Laboure not tenkourme hym, that is without reaſon: for ſo ſhalt thou make hym thine enemye.

Sweare not for any maner of aduauntage.

Socrates. Beware of the bayte of a wanton woman, whiche are layde oute to catche menne: for they are great hinderaunce to hym that deſyreth well dome.

Xenophon. Meaſure thy pathes, and goe the right waye, ſo ſhalt thou goe ſafely.

Let neither thy beautie, thy youthe, nor thy healthy deceiue thee.

Thynke firſte, than ſpeake, and laſte of all fulfyll.

Theſille. Accuſtome not thy ſelfe to be ſodeynlye moued, for it will turne to thy diſpleaſure.

Attempte not two thinges at once, for thone will hinder thother.

Properti. Thinke that the weakeſt of thine enemies, is ſtronger then thy ſelfe.

If thou intende not to dooe good, yet at the leaſt, refrayne from doing euill.

Arrius. Geue not thy ſelfe muche to pleaſure and eaſe: for if thou vſe thy ſelfe thereto, thou ſhalte not be able to ſuſteyne thaduerſitie that maye afterwardes chaunce vnto thee.

Cleobulus. Couete not to haue thy buſines haſtely done, but rather deſyre that it may be well doone.

Reforce without greate laughter.

If thou doubte in anye thyng, aſke counſell of wyſe menne: and bee not angrye although

they

they reprone thee.

Kepe not company with him, that knoweth Diogenes.
not himselfe.

Be not like the boulter, that casteth out the floure, and kepeth in the branne.

To hym that is full of questions, gene none answere at all.

Marye a younge mayden, that thou mayest Seneca.
teache her good maners.

Loue as if thou wilt be loued.

Take no thought to liue long, but to liue wel.

Searche out the cause of euery dede.

Promise with consideration, and perfourme Pompeyus
faythfullye.

Perfourme more faythfullye, then thou hast promised.

Be constaunt and patiente in aduersitie, and in prosperitie, ware and lowely.

Sometime among earnest thinges, vse merye conceites, but measurably.

Eate rather for hounger, then for pleasure and delighte.

Boast not thy selfe of that, which is another mannes.

Blame not nature, for she dooeth for euerye Euripides.
man alyke.

Some not the sea fieldes.

So doe all thynges, as if euery man shoulde knowe them: yet kepe them close a while, and at length discouer them.

Behaue thy selfe gentlye to euery bodye, so Diogenes.
shalte thou make the good thy frendes, and kepe the badde from beyng thine enemies.

Vse thy selfe to labour by thyne owne ac-

cord, that if it chaunce the to be compelled then to, thou mayest alwaye with it the better.

Performe thy promise, as iustlye as thou wouldest paye thy dettes: for a man ought to be more faythfull then his othe.

Chilon. — If it would grieue thee to be reproued, doe nothing reproche worthye.

For two causes if thou be constreyned, thou mayest sweare: As to dyscharge thy selfe from any great offence, or to saue thy frend from great daunger. But for money thou shalte not sweare any othe: for if thou dooe, thou shalte of some be thought forsworne, and of some other, to bee desyrous of money.

Thinke it as great a shame, to be ouercome with thy frendes benefites, as with thinury of thine enemies.

Desyre to be cleanlye, and not gorgeous in thine apparel.

If thou desyre to continue long with an other man, payne thee tenstruct him well in good maners.

Mar. Aur. Looke well to thy selfe, that the reygne of thy youth, and libertie of thyne high estate, cause thee not to committe vyce.

It is a poynt of great follye, well to knowe other menne, and not to know thy selfe.

Phocillid. Be not proude in wisedome, in strength, nor in riches: It is one god that is wise, puissant, and full of felicitie.

Neuer open thy gates to flatterers and dissemblers, nor liste with thyne eares to murmurers.

Neuer choose vyche tyrant, nor abhorre the poore iust man.

Neuer

Neuer denye iustice to a poore manne for his pouertie, nor pardon a riche manne for his great good and riches.

Neuer gene hyre, nor doe good for affection, nor gene correction onely for the payne. Ptolomeus. Arsacides.

Neuer leaue wickednesse vnchastised, nor goodnes without rewarde.

Neuer denie iustice to them that demaunde it, nor mercy vnto them that deserueth it.

Neuer doe correction for anger, nor promise rewardes in thy myrth.

Neuer committe euil by malice, nor any by-lany for auarice.

Labour alwayes to bee beloued of them that be good, and to be dread and feared of them that be euill.

Finally, be fauourable to the poore, that can doe but litle, and thou shalt be fauoured of God that can doe muche.

At thy table let all thinges be chaste, pure, and holye: euen as he is holy, whose gyftes thou arte now in hande with.

At thy downe lying and vprysyng, at thy sporting, eating, and banketyng, be mindfull of god, be thankeful vnto hym, and remember his benefites, not onely towardes thy selfe, but also towardes al mankynd, euen throughout the whole worlde.

He that wyll haue glorye in this lyfe, and attayne glorye after death, and bee beloued of many, and feared of all: Leat him be vertuous in doyng of good workes, and deceyue no man with payne wordes. War. Nay.

Sayinges of the wise.

Pontanus

The euils to come, maye with wisedome & knowledge be vanquished and eschewed.

Xenophon.

That Citie is safe, whose dignities are well bestowed.

Where vice dyed in a citie engendreth euyll maners: by meanes wherof, both faith and frendship are little set by.

A good citie should care more for vertue, than for people.

He is not to be countyed strong, that cannot ouercome with labour.

It is a signe of a mightie and noble courage, to set litle by great and mightie thinges.

Seneca.

He is very valiaunt, which neyther reioyseth much, nor sorroweth out of measure.

Plato.

That which a man hath accustomed long time, seemeth pleasant, although in dede it be painfull.

It is as difficulte to breake a custome long vsed, as to chaunge or alter nature.

Aristotle.

Custome is, as it were another nature.

Maners are more requisite in a childe, then playing vpon instrumentes, or any other kynd of payne pleasauntnes.

Gobernelle

Sobernes in youth, semeth to fooles, to be mere foolishnes.

Man is the measure of all thynges. Claudio.

Excesse, eyther hurteth or profiteth nothyng.

Rest muste nedes be pleasaunt, for it is the medicine of all diseases that are in labour.

That thing cannot long endure, that wanteth his naturall time of rest. Ouid.

As the body alwayes beyng oppressed wyth laboure, looseth his strength and so perisheth: so doth the minde of man, oppressed with cares and pleasures of this worlde, lose her force, luste, and desire, ye she had to the rest to come of eternal life

A solitary man is a God or a beast.

Musicke is good to refresh the mind & to passe forth the time: & it is a gret help to good pronũciacion, and therfore children ought to learne Musicke. Aristippus.

When a man doubteth in doubtfull thynges, and is assured in them that bee euidente, it is a signe of good understandyng.

Repentaunce deserueth pardon. Plato.

Much runnyng maketh greate wearines.

He findeth fetters, that findeth benefites.

He is asmuch a thefe that stealeth openlye, as he that robbeth priuely.

When god will sende dreames and visions they chaunce to wise men in the daye tyme.

Such as be borne deafe and blind, haue theyr inward powers the more perfect.

There is no greater uictorie, then for a mã to vanquish himselfe. Horace.

He that neglecteth wife and children, deprieth himselfe of unmortalitie.

Chylon. Men ſhould rather be drawen by the eares, then by the cloke: that is, by perſwaſion, and not by violence.

Iuſtinus. Peace and concord cannot long tyme endure among thoſe men, which know not to whom honor and reuerence is due: for where as all men will be like, there is neither wealthe nor vertue, but contencion and hatred: which is the matter and grounde of al calamities and miſchefes.

A citie cannot proſper, when an Oxe is ſolde for leſſe then a fiſhe.

Much babling, is a ſigne of ſmal knowledge.

He that helpeth the cupll, hurteth the good.

Demoſthe. Hope of reward, maketh payne ſeme pleaſaunte.

Experience is a good chaſtiſement.

It is better to ſeke & not to find, then to finde and not to proſet.

He hath helpes in aduerſitie, which lendeth in proſperitie.

Saluſt. Little thinges by concorde increaſeth: and great thinges by diſcord decreaſeth.

A mannes lyfe dooeth neuer retourne thyther agayne, from whence it departed.

As life ones loſt neuer retourneth: ſo if a man loſe ones his fidelitie or credit, he ſhal neuer get it againe.

Beare heard thinges, that thou mayeſt beare eaſie thinges the lighter.

Beare incommoditie, to thentent thou mayſt carry awaye commoditie.

Hermes. Trouble is a preacher ſent from god, to bring a man to the acknowledgyng of his ſinne, and to cal hym to repentaunce.

A graue and sadde minde, hath no waueryng sentence.

He is happy, whom other mens perils maketh ware.

A thyng done, the foole knoweth: but a wise manne considereth thynges before they come to passe.

A discommoditie wel couched, ought not to be styrred.

It is the duetie of a man, and a poynt of humanitie to forgeue, where the partie that is forgeuen repenteth, and is ashamed of his faulte. Xenocrates

Dissemble with dissemblers: namely, where singlenes wyll not take place.

There is an alteracion of all thynges. Salust.

There is nothing amōg mē perpetual, nor nothyng stable, but all thynges passe and repasse, euen like vnto the flowing, and ebbyng of the sea.

That lawe is generall, which commaundeth to be borne and to dye.

A troubled conscience tormenteth the mind: a quiete conscience is highe felicitie, passyng all worldly treasure and dignitie.

The conscience is a thousande witnesses.

There is no greuouffer dampnacion, then the dome of a mannes own conscience. Socrates.

He is daylye condempned, whiche alwayes feareth.

Those thynges be very harde, that are godly and honest.

Counterfayted thynges, wyll soone returne agayne to theyr owne nature. Aulus. Ge.

Nyctous lyuyng and prayse, cannot be coupled together.

The ende of a riotous liuer and prodigall spender, is commonly beggery.

He that loueth for profite, may not flye from labour.

Aristo. Leysure and tracte of time, gendreth prudence.

Leysure maketh that we doue nothing rashely.

Terence. When that thyng cannot bee done that thou wouldest, seke and compasse that, thou knowest maye be brought to passe.

Pithago. Digge not fyre with a swoorde: laboure not in vaine, nor go about that thyng that in no wise cã be brought to passe.

Cleane keping of the body (delicate niceness of meates and drinkes layed apart) doth greatly bothe maintaine the health of the bodye, and muche comforteth the witte.

Tulli. i. of. Suche a meane should be kept in apparell, that should not be to nette, nor to filthy: but such as myghte auoyde, a rude and beastlye negligence.

The fayrest body is nothyng els, but a very dunge hyll couered in white and purple.

Refuse the familiaritie and acquaintaunce of him, whose cõpany thou seest honestye to eschewe.

Periander. Nothing is profitable, that is not honest.

Theophra. Tyme is the most precious and loueliest thyng that can be spent.

The time is glorious of him, that gloriously spendeth it: and the tyme is accursed that is wickedly spent and passed ouer without the profite of others, sluggishly in ignorance, like a brute beast.

If thou offende, the best remedie is repentaunce, & amendement of life. It maketh no force how corrupt thayre be, so that the conscience of manne be cleane from sinne.

Charme thy tounge, thy bely, and thy priuities. Anachar.

Contempte is a thyng intollerable; for as much as no man can thynke hymself so vile, that he ought to be despysed.

Many laboure to deliuer themselues from contempt, but more study to be reuenged therof.

Where there is suspicion, the life is vnpleasaunce. Seneca.

With great peryll is that kept, that is desyred of many.

Theyr lyues be naught, that thynke they shal euer lyue.

There is one waye to go surely (that is) to set litle by thynges worldly, and a man to holde hymselfe contented onely with honestye.

There is no griefe in lackyng, but where there is inordinate desyre in hauyng. Aug. Cea.

The eye can nothyng offende, if the mynde would rule the eye.

Euery lightnes done in youth, breaketh down a loope of the defence of our lyfe. Mar. Aur.

When the vycious manne is layed in hys graue, hys wyckednesse is endes, and maye then neuer correcte hymselfe.

He deserueth greate chastisemente, that with fearefull hardynesse, as a foole determineth hymselfe in hyghe and difficulte thynges, with hastye and sodayne counsell.

He perisheth not sone by fal, that before feareth

to fall.

Salust. A good Captayne ordereth his men better by keping them from cupi doynges, then by greuous and sore chastisement.

Fame shall neyther profite the wicked persone, nor infamy hurte the good.

Ptolomeus. A good fame euen in darkenes, loseth not hys due beautie and renoume.

Infamy alwayes ensueth arrogancye.

Daunger commeth the sooner, when it is not passed on.

Vale. max. There is no ende appointed vnto the studye of wisedome in this worlde, but it must bee ended together with life.

There are thre thinges that alwaies ought to be in a mans remembraunce duryng hys life: that is to saye, howe he may thinke wel, say wel, and doe well.

Quin. Cur. They that trust much to theyr frendes, knowe not how shortly teares be dried vp.

The depenes of good willes, oughte to bee wonne, with the depenes of the hart: some with giftes, some with wordes, some with promises, and some with fauoures.

Thales. Vaine men with vaine wordes, shewe and declare their vaine pleasures.

Seneca. Men can better suffer to be denyed, then to be deceiued.

Doctrine is of suche puissaunce, that in good men it is the armoure of vertue: but to vicious and corrupted persones, a spurre to dooe mischiefe.

Celsius. Contencion, emulacion, backbiting, and vain desyre of glory, must be eschewed.

To

To take deliberation and aduisement vpon thinges profitable, is a most sure delaye. Terence.

Ouer muche pitie teacheth many thinges euil.

The filthe of secrete chambers, the stinche of the punnes in shippes, nor the ordures of Cities, doe not corrupt and infect the ayre so muche as vile folke doe the people. Mar. Aur.

A man that is alwayes wel occupyed, ought euer to be reputed as good: and the euyll manne without further enquirie, ought to be condempned as naught.

It is an infallible rule, a man geuen to exercises is vertuous, and one geuen to lewtryng and ydleneg, is a vicious person.

No man of what condition soeuer he be, except he haunte and haue one thyng or other in some ordinary exercise, shall haue his body lusty, and his spirite quicke: but shalbee accloyed in all thynges, and wander from strete to strete lyke a vacabounde.

A corne fielde or witte beeing neuer so fertile, without it be exercised may neuer be fruitful Tullius.

A good mind neuer assenteth or lendeth hys seruice to him, that erreth from the pathe way of good maners.

He that hath good handes, must nedes haue good customes.

All thinges that are desyred of men, they attaine by trauaile, sustaine with thought, and departe from them with great annoyaunce.

After the vnlawful winning of the fathers, there foloweth the iust losse to their children. Mar. Aur.

We are not so brought vp by nature, that we should seme to be made for harme and solace, but Tullius

rather

rather for grauitie, and for some studies more serious and weightie.

He that is perfectly wise sporteth in this world with trauel; and in traueiling in bokes, is his rest

The more thou transposest thy selfe from thynges corporall and earthly, vnto thynges celestiall and heauenly, the more perfect and godly lyfe shalt thou leade.

Bodily workes be vnsauery, excepte they haue sauce from the heart.

Isodore. He is a double offēdor, which taketh the name of god in vaine, and deceiueth his neighbour.

Tullius. The punishmente of periurie by gods lawe is death, by mannes lawe perpetuall infamye.

There is no greater paine, then when the heart is deferred from that, which it longeth sore to haue.

Gaines with an euil name, is damage and losse

A false reproche and vpbraiding, is a malicious leasyng.

The heyres mournyng, is vnder a visoure, a laughyng: he bewaileth the death of his testator or auncestour in outwarde semblaunce, but inwardly he laugheth.

The outward thinges which the eye of mā only beholdeth, are but weake and vncertaine tokens of the inwarde secretes.

Justinian. Such as procure and searche the death of man priuely: the lawe punisheth more cruelly.

Socrates. If thou maist not clearely escape out of peryll, chose rather to dye honestlye, then to lyue shamefully.

It is swete and decent to dye for thy countrey

Great cities full of good inhabitauntes, ought

to be praysed, and not the greate and gorgeous buildinges.

Perfect felicitie, is the vse of vertue. Aristotle.

It is a great shame to say, and no lesse infamye to doe, that the goodnes and trauell of the auncietes in times passed, should now in these daies, be turned & conuerted to folies and presumpciō. Mar Aur.

It is better to dye a wise person and vertuous among godly and wise men, then to liue viciously in ignoraunce among the common sort of men.

It is a thyng consonaunte to reason, that they that bee good among so many euyll in this lyfe, should be greatlye honoured with god after theyr death.

One day demeth another, but the laste daye geueth iust iudgement of all that is passed. Plinius.

As we are set in diuers pleasures by our vyce, so we fall hourelye into diuers miseries, and are noted to our great infamye and shame. Mar. Aur.

God vseth his chastisement, as he that geueth a blowe to another: the hygher that he lifteth vp his hand, the greater is the stroke on the cheke. Semblably, the more yeres that god forbeareth our synnes the more afterwardes dothe he hurt vs with greuous paynes.

The helpe from god, is not onely gotten with wyshes and prayers, but also by vigilant studye, diligent executing, and by wise councellyng, all thynges other whiles come well to passe. Salust.

Finis.

Pithy Me-
ters of diuers matters.

Socrates.

That to wrathe & anger is thrall,
Ouer his wit hath no power at all.

Hermes.

Be meri & glad honeſt and vertuous,
for that ſuffiſeth to anger the enuious.

Pithagoras.

The more that a man hath of aboundaunce,
So muche the leſſe hath he of aſſuraunce.

Socrates.

The frendes whom profite or lucre encreaſe,
when ſubſtaunce faileth thereuithall will ceaſſe:
But frendes that are coupled with heart & with loue
neither feare nor fortune, nor force maie remoue.

Muſo

Musonius.

If that in vertue thou take ani paine,
the paine departeth, but vertues remaine:
But if thou haue pleasure to doe that is ill,
the pleasure abateth, but ill tarieth still.

Solon.

If that by destinie thinges be decreed,
to labour to shun them is paine lost in dede:
But if that the chaunce of thinges be vnset.
it is folie to feare that, vve knovv vve maie let.

Plato.

It is the parte of him that is vvise,
thinges to foresee vvith diligent aduise:
But vvhen as thinges vnluckeli doe frame,
it becommeth the valiaunt to suffer the same.

Hermes.

If not for to spede, thou thinke it a paine,
vvill not the thing that thou maist not attaine:
For thou and none other, art cause of thi lette,
if that vvhich thou maist not, thou trauel to geat.

Plato.

To faine, to flatter, to glose and to lie,
require coulours, and vvordes faire and slie:

But

But the vtteraunce of truth is so simple and plaine
that it needeth no studie, to forge or to faine.

Horace.

To the Auaricious is no sufficiaunce
for couetous encreaceth as fast as his substaunce

Solon.

He is neither rich happie nor wise,
that is a bond man to his owne auarice.

Pithagoras.

To strike another if that thou pretende
thinke if he stroke the thou wouldest the defende.

Solon.

To beastes much hurt hapneth, because they be dumme,
But much more to men, by meanes of speache hathe comme.

Thales.

All enuious hartes, with the dead men departe
but after death dureth the slaunderous darte.

Hermes.

He

He that at ones Inſtance, another vvill defame
vvill alſo at anothers, to the laſt doe the the ſame?
For none are ſo daungerous and doubteful to truſte
as thoſe that are redieſt to obeie euerie luſt.

Plato.

Sith making of maners in companie doth lie.
Enhaunte the good, and the euell ſee thou flie
But if to the euell thou nedes vvilt reſorte
retourne bi times, for feare thou come toſ horte.

Iſocrates.

Loue betvvene vviſemen, bi effecte maie fall
but not betvvene fooles, though follie be egall
For vvitt goeth bi ordre, and maie agre in one
but follie lacketh ordre, ſo that concord is none

Socrates.

He that of all men vvilbe a correctoure
ſhall of the moſt part, vvinne hate for his laboure.

Pithagoras.

Thei that to talke of vviſedome are bent
not folovving the ſame, are like a inſtrument
VVhoſe pleaſaunte ſounde, the herers doth delighte
but it ſelfe not hering, hath therbi no profitte,

Pithagoras.

Beware of thine enemie when he doth manace,
and truſt thou him not, if faire ſeme his face:
For ſerpentes neuer ſo deadli doe ſting,
as when thei bite without ani hiſſing.

Plutarche.

Sith the worlde vnſteadie, doth oft ebbe & flow
it behoueth a wiſe man al times to knowe:
And ſo for to ſaile while he hath faire weather,
that the haue mai kepe him, whē hold mai no anker

Diogenes.

Of a chourliſh nature proceadeth foule language:
but faire ſpeche, is token of a noble courage.

Anacharſis.

A frende is not knowen, but in neceſſitie,
for in time of wealth, eche man ſemeth frendli.

Socrates.

Wiſedome and ſcience which are pure bi kind,
ſhould not be writ in bokes but in minde:
For wiſedome in bokes with the boke wil rotte,
but writte in minde, will neuer be forgotte.

Seneca.

For couetous people, to die is the beſt,
for thē longer thei liue, the leſſe is their reſt:
For liſe them leadeth, their ſubſtaunce to double,
wher death them diſchargeth of endles trouble.

Antiſthenes.

the fyrst blowing: So the glorye that shineth at the fyrst, is not greatly enuied at, but that which is long in geattyng, enuie alwayes preuenteth.

Like as a good Musicion, hauyng any keye or string of his instrument out of tune, doth not immediately cutte it of and cast it awaye, but eyther with strayning it higher, or slaking it down lower by little and little, causeth it to agree: So shoulde rulers rather refourme transgressours, then to cast them awaye for euery trespasse.

Like as they that taste poyson, destroy them selues therwith: So he that admitteth a frende before he knowe him, may hurt himselfe whiles that he proueth him.

Like as the bitternes of the allowe tree, taketh awaye the swetenes of the swetest honey: So euill workes destroye and take awaye the merite of the good.

Like as a vessel is knowne by the sound, whether it be whole or broken: So are men proued by theyr speche, whether they be wise or fooliche.

Like as a crased Shyppe by drinkyng in of water, not onely drowneth it selfe, but all other that are in her: So a ruler by vsyng viciousnes, destroyeth not hymselfe alone, but all other besides that are vnder his gouernaunce,

As it becummeth the people to be obedient and subiecte vnto their Lorde and King: So it

behoueth the kyng to entend diligentlye to the weale and gouernaunce of his people, and rather procure their profite, then his owne pleasure. For as the soule is ioyned with the body: so is a kyng vnited with his people.

As no fruition is reputed good that healeth other, and cannot heale himselfe: so is he no good gouernour that commaundeth other to auoyde vyces, and will not leaue them himselfe.

Lyke as a gouernoure of a shippe, is not chosen for his riches, but for his knowledge. So ought Rulers of Cities to bee chosen for theyr wisedome and learnynge, rather then for theyr dignitie and riches.

As a man in a darke Caue, may not see his owne proper figure: So the soule that is not cleane and pure, cannot perceyue the true and perfect goodnes of almightie God.

As the goodnes of wyse men continualye amendeth: So the malice of fooles euermore encreaseth.

As liberalitie maketh frendes of enemies: So pryde maketh enemies of frendes.

As they whiche cannot suffre the lyght of a candle, can much worse abyde the bryghtnes of the sunne: so they that are troubled with smal trifles, would bee more amased in weyghtier matters.

Like

Lyke as the sauoure of Tara[illegible]is noysome to them that smell it: So is the ta[illegible] of fooles, to wyse men that heareth it.

Aristotle. Plutarch. Seneca.

yke a[illegible]nurces of=ten t[illegible]nes whyle they b[illegible] to curious to ru[illegible]e of spots from theyr childre, rubbe awaye the skinne and al=euen so diuerse, whiles they goe aboute to redresse small tryfles, commit greater offences.

Lyke as it is a shame for a man which would hitte the pricke, to mysse the whole butte: euen so it is a shame for hym that desyreth honor, to fayle of honestie.

As a scarre geueth vs warnyng to beware of woundes: So the remembraunce of euils that are past, may cause vs take the better hede.

As the complayntes of children may be sone appeased: So small affections vanysheth lightly.

He that bryngeth an infyrmed bodye to a bayne, or to anye voluptuousnes: is lyke to him which bringeth a broken shippe into the rageing Seas.

Meas.

They whiche goe to a banket onely for the meates sake, are like them whiche goe onely to fill a vessell.

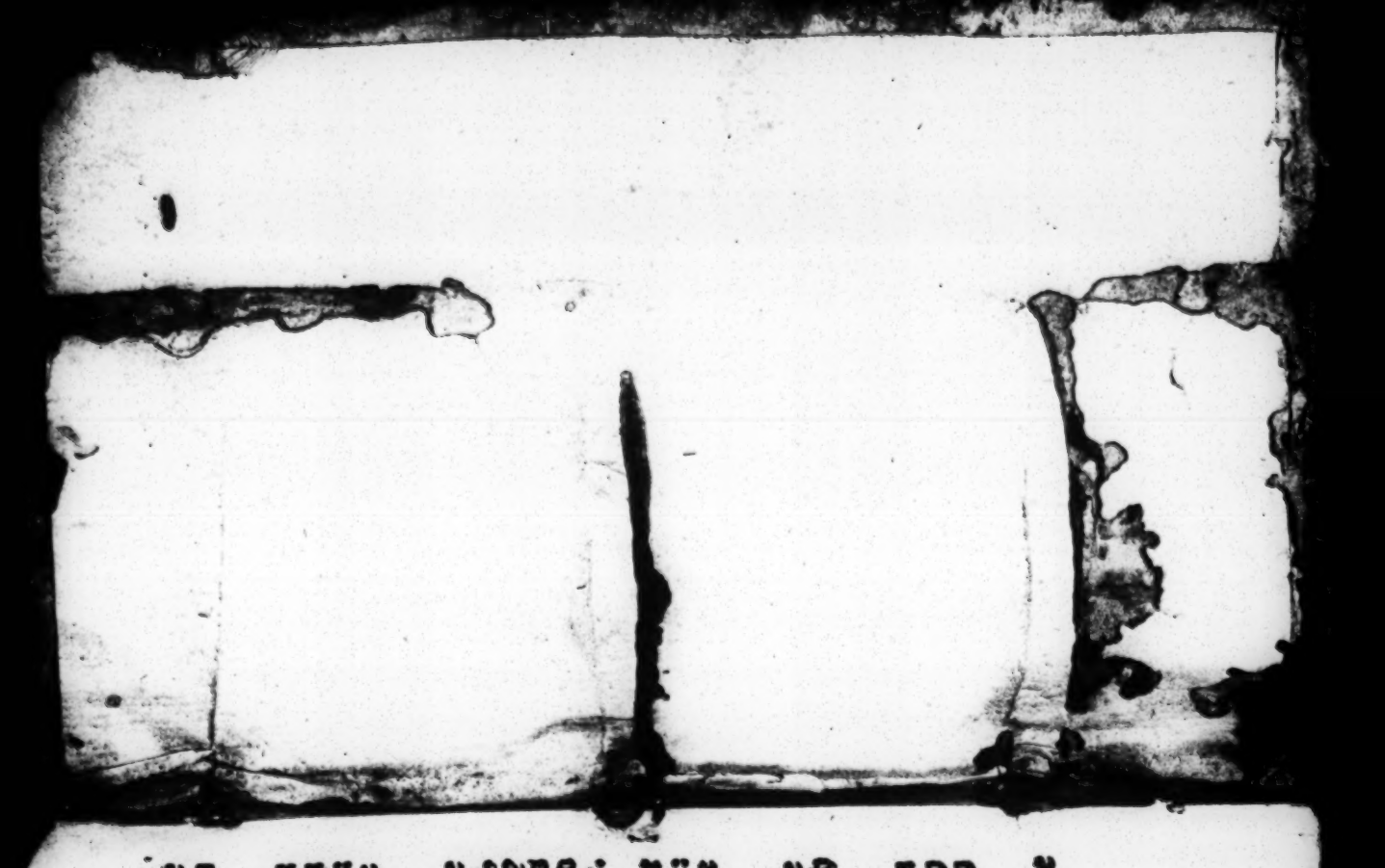
Seruantes when they slepe, feare not theyr maisters: and they that be bounde forgeat theyr fetters, in slepe vlcers and sores leaue smarting: but superstition alone vexeth a man when he slepeth.

Like as they iudge woorse of a man, the which say that he is wrathfull and vngracious, then if they denyed hym to be alyue: So they thinke not so euill of God, whiche saye there is no God at all, as the supersticious which say god is froward and full of wrath and reuenge aunce.

As a vessell cannot be knowne, whether it be whole or broken, except it haue licour in it: So can no man be thorowlye knowne what he is, before he be in auctoritie.

As darnel springeth vp among good wheate and nettles among roses: euen so enuie groweth vp among vertues.

They that are readye to take a tale out of an other mannes mouth: are like vnto them, which seeing one profered to be kissed, would hold furth their lippes to take it from him.

Lyke

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